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VOLUME V. NEW YORK, THURSDAY, FEBRUARY 17, 1853. NUMBER 220.

THE INDEPENDENT

Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. R. S. Storrs, Jr., Rev. George B. Cheever, D.D. (O.), Rev. Henry Ward Beecher (Ø.), and Mrs. Harriet B. Beecher Stowe (H. B. S.), are stated contributors.

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THE HIGHER LAW IN TUSCANY.

The present conflict in Tuscany is not one for white bread instead of black, for work and wages instead of poverty and starvation, for a republican government or a constitutional monarchy instead of an absolute, irresponsible despotism;—all plots and struggles for political and social emancipation are just now in abeyance, and the reign of terror and brute force is complete; yet there is a struggle in Tuscany upon which the destinies of Italy may yet turn. As the political hopes of Italy rest very much upon the results of constitutional freedom in Sardinia, so the religious hopes of Italy rest much upon the issue of the struggle for religious liberty in Tuscany. In this struggle the warfare is all upon one side; upon the other is suffering, —*endurance*. But in that endurance lies the seed of victory. No fact is more hopeful for Italy than the fact that there are in Tuscany men and women who are ready to brave the prison and the block for the sake of God's holy Word. Just as surely as a race of Puritans, of Covenanters, of Huguenots arises in Italy, men who put Conscience and the Bible above all despotic law, Despotism and Romanism are doomed. No despotism can destroy the principle that animates such men, or can successfully oppose it.

Now the conflict in Tuscany is definitely one between the higher and the lower law. The lower law forbids *all subjects of the* Grand Duke to read the Scriptures or to meet for prayer and the exposition of God's Word, under penalty of imprisonment and even of death—for the penalty of death has recently been revived in Tuscany with a partial reference to such cases. The Grand Duke has decided that the reading and the circulating of the Bible, prayer meetings, religious conferences, all the means of edification common among evangelical Christians, are contrary to the peace and welfare of the state. He therefore, as the supreme power in the state, forbids these things. "Now the powers that be are ordained of God, and law must be obeyed simply because it is law"; so say the Union Safety Committee and their expounders of the Scriptures. The law-making power decrees that the welfare of the state requires the suppression of the Bible. To have men read the Bible and pray in their own houses or in social circles would be dangerous to the public peace and order, would tend to dissolve the union of the despotic powers of Italy with the Pope; would bring on another revolution that would hinder business; there is a solemn compact between the Grand Duke and the Pope that in Tuscany the Roman Catholic religion shall be established supreme and sole; and of course this compact must be faithfully observed.

Such would be the reasoning of some American journals, and I blush to say of some American pulpits, upon the principles of obedience to law which they laid down two years ago. Not so, however, reasoned the two Madiai. They said; 'The Grand Duke forbids us to read the Bible; but God requires us to read his Word. The Grand Duke is our Sovereign, but God is a greater Sovereign than he. We will not obey the Grand Duke when he commands us to disobey God. Our *conscience* will not suffer us to do that.' And so they went to prison, where they still lie. This was the triumph of the higher law, which conquers by endurance. These two "traitors" and "rebels" for conscience' sake are confined in different prisons, one at Lucca, the other at Vittoria, about fifty miles apart. It is almost impossible for them to exchange communications; but all will remember the touching appeal of the noble woman to her husband to remain firm, even unto death. He has remained firm—though a man of weak nerves and of but partial enlightenment in the Scriptures, and constantly subjected to the wiles and the intimidations of priests who have daily access to him, while he is suffered to see an English friend only once a month. His health is failing rapidly, and both he and others have a suspicion that he is slowly poisoned. A concert of prayer for and with these sufferers is observed every evening at 9 o'clock by evangelical Christians on the Continent and in Great Britain. I was present in Paris one evening in a company of Christians met for social purposes, where at 9 o'clock the host reminded his guests of this concert, and the whole company at once engaged in prayer for the Madiai. I never witnessed a more delightful transition from the social to the religious.

What now has been the effect of this persecution upon those against whom it is directed? Do the decrees of the government and the added penalty of death deter men in Tuscany from reading the Word of God? So far from it there are at this time between two and three thousand persons in Florence—subjects of the Grand Duke, who daily read the Bible in the version of Diodati, adopted by the British and Foreign Bible Society, and who receive with avidity the Pilgrim's Progress, or any other book of evangelical instruction that may be offered them; and there are persons willing to engage in the publication and the distribution of such works. The same is true also of Leghorn and of other places. How this work is carried on I must not disclose even by the remotest allusion to any of the parties concerned in it. The unfortunate use made by the Austrian Government of a casual remark of Mr. Brace in one of his letters respecting the labors of the Scotch missionaries in Hungary, should be a caution to letter-writers not to suffer their enthusiasm for a good cause and their eagerness to communicate facts that would cheer the hearts of Christians, to compromise in any way those who are engaged in that cause at the peril of liberty if not of life. There are persons in New York as well as in London who know how this good work in Tuscany is carried on and by whose money it is sustained; and if any one desires to contribute a thousand dollars toward it he need have no difficulty in finding the channel. It is through the liberality of one Christian gentleman that John Bunyan has been introduced in an Italian garb to those in Tuscany who are seeking the truth.

I am aware that some will have scruples about the secret diffusion of the Gospel, and will insist that the open preaching of the Word is the only method warranted by the New Testament. Let such then come to Tuscany and share the risk. If Paul consented to be smuggled in a basket by night out of a window at Damascus in order to escape his enemies, we need not shrink from any private method of circulating the Bible or of doing good in any way simply because it is private. If it is deceptive or dishonorable, of course a Christian can have nothing to do with it; but the fact that it is secret should not condemn it. The American Tract Society, with a view to reach a certain class of readers, has omitted its own imprimatur from the title-page of some of its publications and has substituted the name of one of its officers. There may be a question about the lawfulness of such an expedient for doing good, but there can be none whatever as to the method of publishing and circulating the Bible and other religious books in Tuscany. Those who perform this work because in this way only they can do it at all, are ready at any time to suffer for it openly.

The work of persecution still goes forward in Tuscany. Not long since, a person of respectability, the cashier of a bank, who, to avoid detection, was in the habit of rising every morning at four o'clock to read his Bible, was reported by his own servant, and was seized and cast into prison. The confessional is made the agent of tyranny. Every person is required to come to confession at least once a year. The omission of this is presumptive evidence that he is a dangerous person, and a sufficient warrant for his arrest. The secrets of the family are wormed out of women at the confessional, and wives, mothers and sisters are made to impeach their husbands, sons and brothers. The present Grand Duke is an intense bigot, as well as an unmitigated despot. He is ruled too by a bigoted sister, and by a wife who like Herodias atones for her adulterous amours by the sacrifice of the saints. His course is a striking illustration of the uncertainty of any freedom that rests upon the will of the sovereign. Before the present reign Tuscany had enjoyed for a considerable period a good degree of liberty under certain constitutional forms. Now the Constitution is abolished and everything hangs upon the pleasure of the Sovereign. The pretext for such arbitrary measures is the disturbed state of the country. Yet the country is everywhere quiet under fear. To be sure in 1848 Tuscany shared in the general movement for Italian independence, and a republic was there proclaimed; but the government did not fall into the wisest or the ablest hands, and some follies and excesses were committed that left upon some minds an impression unfavorable to republican institutions. The leaders in that movement were on trial during our visit. The court room was thronged with the common people, who evidently took a deep interest in the proceedings. The prisoners have already had three years' confinement and possibly an *ex post facto* application of the death-penalty may be made in their case. But the arbitrary measures of the Grand Duke are creating in all classes a thorough disgust of monarchy and an intelligent desire for a republic. The party of Mazzini, as it is called, is on the increase even in Tuscany.

The course of the Grand Duke sheds some light upon the question whether the Bible is allowed to the common people in Roman Catholic countries. The exact state of the case is this, That version of the Scriptures which has been approved by the Roman Catholic Church is not prohibited, *provided it is accompanied with the notes of the church.* The approved Italian version is that of *Martini*, formerly Archbishop of Florence. This is published in parallel columns with the Vulgate, accompanied with notes, and is a work of three or four volumes, costing from ten to fifteen dollars. The experiment was made not long ago by some friends of the Bible, of publishing *verbatim* a cheap edition of Martini's version which has been approved by the Church, but omitting the notes. The whole edition of five thousand copies was seized and suppressed! Does the Church of Rome permit the common people to have the Bible even in a version which she herself has approved?

In Florence there is an English chapel under the protection of the British legation, and a French chapel under the protection of the Prussian embassy. At the latter I heard in the morning an excellent sermon, and found a congregation of about two hundred persons. In the afternoon, service was held in the same chapel according to the forms of the Free Church of Scotland. Rev. Mr. Hanna delivered a very interesting discourse from Rev. 1:5. In setting forth Christ as the "Prince of the kings of the earth" he showed the responsibility of rulers for the exercise of their power, and the consequences of their coming into collision with Christ and his Word. It was a "higher law" sermon, well suited to the times; and though delivered without animation, it quite aroused the sympathies of some ten or twelve Americans who chanced to be present. It was a bold and manly declaration of the truth that God's Word is above all human enactments. He did not forget the persecuted.

Formerly there was preaching in this chapel in the Italian language, by the Rev. Prof. Malan, now at Tours; but the government prohibited the Italians from attending it, and *gens d'armes* were stationed at the door to prevent them from entering. For a long time the worship of the chapel was conducted only under the surveillance of a detachment of soldiers. The allusion to this chapel leads me to say a few words respecting the

AMERICAN CHAPEL AT ROME.

We were gratified to find that the return of Rev. Mr. Hastings to the United States in consequence of ill health, had not occasioned any suspension of the religious service which for a few years past has been conducted at Rome under the auspices of the American legation. Rev. Charles Baird has been two months at his post, and has already won the esteem and affection of the American residents in Rome. I had occasion to learn that besides the general acceptableness of his pulpit ministrations, his visits to strangers and to persons in affliction are highly appreciated. The American chapel is a small room capable of accommodating about a hundred persons, fitted up in the apartments of Hon. Mr. Cass, chargé d'affaires of the United States. It is only in connection with an embassy that Protestant worship would be tolerated. The English service is held without the walls, for the English government ignores the Pope and has no ambassador at the court of Rome. In securing for Americans the privilege of Protestant worship within the walls, Mr. Cass has conferred an inestimable favor upon hundreds of his countrymen. Yet he has done nothing inconsistent with his position as the official representative of the whole American people. An American Roman Catholic when visiting Rome, does not feel the want of an American Catholic chapel, for he finds his favorite religious rites here performed with the utmost pomp and splendor; if he should desire a chapel with the American name, then by all means let Mr. Cass afford him a room under our national banner. The pretense has been set up that the official representative of our government at Rome should by courtesy be a Roman Catholic. Then by parity of reasoning, no Roman Catholic should be sent to a non-Catholic court; but who would object to Mr. Chief Justice Taney as our ambassador to the court of St. James? This is a matter in which the private religious faith of the party has no concern. A Roman Catholic chargé at Rome could not refuse his countrymen the privilege that Mr. Cass, by his personal influence with the Pope and his magnanimous regard for the wishes of others, has secured for them.

The Chapel at Rome is important as a place of re-union for American Christians far away from home: it is important for its permanent influence upon American residents at Rome, and especially for the sake of young men exposed to temptation, and of invalids needing the consolations of the Gospel. The post is one of great responsibility.

The Sabbath I attended worship at the chapel there were present four ministers, and two college professors, and several lawyers, artists and other persons of intelligence and cultivation. It was the Communion Sabbath. The ordinance was administered by Rev. Mr. Macdonough, a minister of the Scotch Free Church, an intimate friend of the devoted McCheyne and Hewlet, and animated with their spirit. It was a most refreshing season.—I hope to have the company of this excellent brother in Palestine.

The political cauldron in Rome is simmering. The French are thoroughly hated. A few days before Christmas, some scribbling on the wall of a toy shop intimated that the penny soldiers, &c., exposed for sale were fit representatives of the French. The houses of the city were searched to discover the author of this satire on the French, and *forty* young men were imprisoned on suspicion! *Four thousand young men in Rome are forbidden to be out by night*, and their homes are nightly visited by the police. About thirty men were suddenly seized the other night and imprisoned for nobody knows what. Almost every family has some member in prison. A Cardinal remarked to the French General that if the French army should leave Rome, he would leave the day after. "I advise you," said the general, "to leave *the day before*."

T.

Rome, Dec. 29, 1852.

THE BOYS' MEETING!

A new agency in the spiritual measures of the city—to be ranked soon in its importance with the old agencies, the church and the Sabbath-school.

Have our readers ever seen one of these meetings? If not, we will give them an idea of ours in the Eleventh Ward.

Over in the eastern part of the city, from Rivington-street to Fourteenth-street, and from the East River to Avenue B, there is a district almost overrun with vagrant, thieving, outcast boys and girls. The boys live by stealing copper, old nails and iron in the dock-yards, and selling it in the junk shops. Some beg; others pick rags; others unite in gangs for bolder robberies; others again do little jobs for the ship carpenters. The girls go down town and sweep crossings, or they pick up the rags and bones in the street to sell, or they gather chips, or peddle apples. Good influences seldom reach these children. They never go to church; not often to school; many of them have never seen the Bible.

The police returns for this Ward show that there are in it at the present time 12,000 children from the ages of 5 to 16. Of these, only 7000 attend school, and not over 2500 ever enter a Sabbath-school—leaving some 5000 who are growing up without common education, and more than 9000 who are under none of the public religious influences.

For the worst class of these, the dock-boys, a Sunday-school would be of no use. They would never enter it; and if in it, they could never be classed. They are too old and too experienced in everything except books, to be treated as children. Anything with the name of school or church would frighten them away.

It was resolved to try one of the enterprises among them, which had already succeeded so well in other parts of the city—a "Boys' Meeting." The Mercer-street church—who are doing such a great work in Home Missions—liberally furnished the room and the funds, and we hung out our notices on their mission-building, in Avenue D between Eighth and Ninth-streets—"*Boys' Meeting! Speaking to the boys, and singing by the boys!*" &c. Cards were distributed among the poor families, and in the afternoon, at the hour, we found nearly two hundred of the boys of the "Eleventh" crowded into our room. The front ranks were respectable; sons of substantial mechanics or people well-to-do; but the rear was made up of the worst specimens of the New York "fast boys." Ragged, dirty, tangled-haired, faces usually keen and impudent, sometimes debased by sensuality, sometimes pale and prematurely old from the diseases of vice. They were shouting, stamping, cracking impudent jokes, and occasionally bursting out, as if by agreement, into "Dearest Mae!" or "Old Folks at Home!" We got them quiet at length, and our chairman, Judge Mason, made his voice heard among them. They went safely through the first hymn, which they caught quite easily, only giving an outrageous stamp at the close. During the prayer and a short passage of Scripture, they shuffled and played; but at once, on the first speaking, to our surprise, they became as still and attentive as the best audience could be. And this has been our experience ever since. Whatever is said with a point and meaning—whatever is spoken with the real tone of eloquence and heart-feeling, is listened to almost breathlessly. On one or two occasions, some weak-headed brethren have come in who had nothing especial to say, and who have eked out ideas with pious phrases and pathetic tones. I sat in the back-side of the room, and I was surprised to find how the boys saw through it all. "Oh come! oh *come!* Throw yourself before the altar! *Throw* yourself! Oh cast your burden off! Oh my *dear* children!"

A part did not listen to it, and with the rest the responses I could hear were a whispered "*Gas?*"—"——*fool?*"—"I say, Bill, aint that *humbug*, anyhow?"

The same old Cant, run to its dregs in higher places, just as useless here with the ragged boys of the New York wharves!

Since our first opening, we have had some eight or ten meetings. Each one has been more orderly and quiet than the last. Of course, there will be occasional outbursts, which no one can prevent. But the boys have learned to sing; they are still during the prayer, and always attentive to the speeches, and what is more, they come steadily. I have been delighted and encouraged to see that some twenty of the worst boys of the meeting, many of whom the police captain has pointed out to me as regular vagrants, come Sunday after Sunday, and evidently from no other possible motive but some impulse, even though vague, of conscience. He thinks he has observed already good effects among them.

We all find it of no use to speak abstractly, or dogmatically at these meetings. At the first exposition of doctrines, the audience begins to shuffle and whisper.

Truth must be made vivid, personal to them. Illustration, anecdote, parable, and direct, pointed speaking to them on their own level, are the means to reach them. We make ourselves familiar with their habits, their temptations and vices—and then talk at them.

Even illustration may be overcrowded. The vagrant boys like something with a point and edge to it. I have sometimes thought that the maturity of these lads, and their acting together in gangs, and perhaps their education in the theaters, made them more susceptible of the *sympathy of an audience*, than boys of the higher classes. A Sunday-school of well-nurtured children will be more quiet and orderly in the intervals, but the speaker can never gain the enwrapped, fixed attention as from these dock-boys.

It may be said, we are doing very little—preaching to boys on Sunday, who are prowling about in crime the rest of the time.

It is true of all preaching—a good influence for one day, while men are swallowed up in the world the other six. But it is something that there is one place, where only for an hour, these boys, begotten and trained in vice and bestiality, can hear with real attention of a better and more honest life; where, in words which will remain with them, they can be told of the nobleness and generosity and kindness of Christ: where Truth and Honor and Industry can be set before them in personal anecdotes—the last mode of teaching to be forgotten; where the sudden chances of life, the awful results in Eternity, and the being of the great good FATHER, may earnestly be pictured. It is little, but even this, through His influence, may bear fruit with the young outcast. But more than this, all engaged in the Boys' Meeting hope that these will be only the preparation soon for a deeper and more thorough Christian enterprise among the vagrant boys of New York.

C. L.

THE CHURCH AT WASHINGTON.

The Independent has several times kindly and favorably noticed the Congregational church, recently organized in Washington; and it was well to do so. The far-seeing sagacity and noble purpose of those who conceived the design of planting such a church, shows them to have had a knowledge of what similar institutions had done for their Puritan forefathers, and would be deserving of high commendation, even had no higher purpose than temporal prosperity been aimed at.

Having resided for the last two months in Washington, I have witnessed, with more than common solicitude, the struggles of this little band to obtain a permanent foothold, and have regretted the mistake of Congregationalists at large, in suffering this feeble church to languish for want of a little pecuniary aid.

It is true that the recent Congregational Convention at Albany did resolve as follows:—

"That this Convention look with great interest to the success of the enterprise of planting the religious institutions of our fathers in the National Capital, and we commend the object to the attention of our brethren for their prayers and for such pecuniary aid as it may need during its infancy."

And while the Convention did thus single out this individual church, and say to it "Be ye warmed and be ye clothed," it was effectually excluded (I presume inadvertently) from the number of the beneficiaries of the building fund, there provided for. Could this church have received from Congregationalists at its commencement, the same amount of pecuniary aid that they have given for planting Presbyterianism in Washington, there would doubtless have been at this time two or three prosperous Congregational churches in this city; for this was the original design. But the sister denomination, made able and strong by Congregational funds, has seized on the suggestion and is now occupying the ground, by building two new Presbyterian churches to absorb the surplus Congregationalists in their vicinity, while the Congregational church, which had projected these improvements, and which ought now to be in a position to aid in such works, is left to struggle for its own existence.

Having said this, it is necessary to explain *why* this new enterprise has not within itself, as in other places, the energy and ability to sustain itself. A single reference to the material which composes the population here, will in a word, give the full answer. Although there may be now in Washington, Congregationalists enough to make three or four societies, the fourth of March next may make one half of them citizens of other places; and men whose residence is thus temporary as incumbents of office, though willing to pay for preaching, have no desire to be taxed for building churches or connecting themselves with such undertakings; and the few who are permanent, though the least able, are left to bear the burden if they would provide a home for the next batch of strangers.

The Independent and its readers need not be told that Presbyterians are rarely found active in building up Congregational churches even where they are indebted to Congregationalists for their own existence, and I would wish there were no instance of even opposition to Congregational success.

I had an earnest hope that the building fund, now being raised, would so far exceed the sum of $50,000 as that the amount of $4,000 might be spared to assume the mortgage on the church edifice in Washington (worth three times the sum), and that it might be held until the society could pay it off, which I am convinced would be approved by all the members of the late Convention at Albany.

You will be glad to learn that Rev. George Clark, a devoted evangelist, is now preaching in the Congregational church, and is also holding meetings on most of the evenings of the week with very flattering success. The church has been greatly blessed, and a number of persons have been converted.

A Member of the Albany Convention.

Washington, D. C., Jan. 1853.

FROM OUR IOWA CORRESPONDENT.

Chicago, (Ill.,) Jan. 31, 1853.

To the Editors of the Independent:

Gentlemen:—The new and beautiful house of worship of the Second (Plymouth) Congregational church in this city, was yesterday dedicated to the service of Almighty God. An immense crowd of people was in attendance, and every seat, nook and corner in the building was occupied, while hundreds went away unable to obtain admittance. Take it all in all, this is one of the most remarkable church enterprises on record. A little more than two months ago and not a blow had been struck towards the erection of this edifice, and there were several dwellings on the lot on which it stands. Now there has been completed and dedicated a house of worship 100 feet long, as tasteful and convenient as any in this city, and unencumbered by debt. Within a little more than two months a church has been organized, a pastor called and his salary raised, a house of worship erected and paid for, and *two hundred dollars* contributed to the $50,000 Congregational Church-building Fund. Between forty and fifty Christians formed the original band that was organized into a church, and yesterday upwards of thirty more were propounded for admission on next Sabbath, of whom seven will join on profession of their faith and the rest by letters. The four Deacons were ordained also yesterday, of whom three were Presbyterian elders. There is to be a series of religious meetings through this week, consisting of a prayer-meeting at 6 o'clock A.M., preaching at 3, and at 7 P. M. The pastor-elect of the church is Rev. James M. Davies, lately of Woonsocket, R. I., and formerly pastor of Presbyterian churches in Pittsburgh and Philadelphia. The following brief notice of the church edifice is from the *Chicago Daily Democrat* of Saturday last:

"Plymouth Congregational Church.—This is one of the neatest and best put out of hands church buildings in the city. The decorations, interior and exterior, are in the best possible taste, and the whole building is at once ample and unpretending, yet rich looking in its general outline as well as convenient in every detail.

"The interior, especially, presents a very neat appearance. The walls and ceilings are prepared in the most artistic manner, by Messrs. Garnsey & Otto, and we must say the work reflects the highest credit upon them, and must add to their reputation as workers in this description of decoration.

"The choir will be placed behind the minister, and will occupy a semi-circular alcove elegantly finished. The room for a Sunday-school will occupy the south end of the building, and will be divided from the church by sliding doors, which can be removed if it is found necessary to enlarge the space for the congregation."

The prospects of this new church are flattering in the highest degree. It embraces some of the most enterprising Christians in this city, and men of ability both mental and pecuniary, and will exert a most powerful and healthful influence both here and in the country. This city is rapidly rising in commercial importance, and will soon rival any other western town in business and population. It now contains nearly 50,000 inhabitants, and it is estimated will increase to the extent of 10,000 more during this year. This will render it necessary to increase the church accommodations speedily, and our Congregational friends here will not be behind other denominations in multiplying the means of grace to meet the growing wants of the place.

The Chicago Tribune says:

"That there are 37 churches in this place, connected with which are 41 ministers. The churches are divided among the different denominations as follows: 8 Methodist Episcopal, 6 Catholic, 5 Protestant Episcopal, 5 Presbyterian, 3 Lutheran, 2 Congregational, 2 Baptist, 1 Methodist Protestant, 1 New Jerusalem, 1 Jewish, 1 Unitarian, 1 Universalist, and 1 Spiritualist. Taking the population at the present time at 45,000, there is one church for every 1216 persons, including infants and adults; and one minister to every 1097 individuals."

There are several railroads now in operation, terminating here, from the east and west, and south and south-west, and others will soon be completed to the number in all of *twelve*, making this one of the greatest railroad centers in the Union. Among others, one is soon to be constructed to reach Lake Superior, by an extension of the Rock River Valley road, as it is called, running from here to Janesville, Wisconsin, and thence north to Fond du Lac, and thence to the Lake.

The success of the Plymouth church enterprise, of which I have spoken, is only another illustration of the error of those ministers and Christians who have heretofore regarded, or who now regard it as wise and even necessary for the sons of the Pilgrims coming west, to abandon the polity of their fathers and cast their influence into another denomination and identify themselves with another ecclesiastical system. If ministers had long ago consulted the true interests of religion, they would have never abandoned the free and efficient system that has wrought such glorious results in the East, for any other in the West. But the day has gone by, I trust now, when any real friend of Puritanism and the Gospel doubts whether Congregationalism will do for the West. "By their fruits shall ye know them"; and we are willing to abide this test and to compare results between our system and any other in Iowa, Illinois, Michigan and elsewhere where it has had "half a chance" to exhibit its true spirit and influence. I need not say that our friends here have had to contend with all the adverse influences which have been employed in St. Louis and elsewhere, but I trust that by "patient continuance in well doing, they will put to silence those that oppose themselves," and show that Congregationalism in the "Garden City" is not a *filius degener*, but "a chip of the old block," and a "branch of the true vine." The noble band of brethren here deserve the sympathy of all who feel an interest in the progress of a free and pure system of church order.

Respectfully yours, J. C. H.

P. S.—Since writing the foregoing I learn that at the first renting of pews in the new church this (Monday) morning, $1000 worth were taken, and there are many persons not yet accommodated.

ERROR IN RELIGION.

Milton, in his 'Treatise of True Religion, Heresy,' etc., advocates the idea that error is not heresy; and that God will assuredly pardon those who are sincere inquirers after truth, though mistaken on some points of doctrine.

If this opinion of the great Puritan be literally true, many other good and great men have thought wrong; with these, we trust it is not presumption to say, that we believe this opinion of Milton to be in the main erroneous, because it leaves open a door for latitudinarianism, and proposes an unscriptural standard of God's action toward men, the revealed standard being not sincerity, but truth or faith; "whatsoever is not of faith is sin." We feel the burden of calling in question in any point the authority of one with whose sublime genius, unfettered energies, and seraphic spirit of devotion, almost no other uninspired name can rank, and of whom it has been written—

"Old worlds exhausted, he created new."

And yet Milton was no more infallible than Dante, or Augustine, or Luther, and he himself would be the first to accuse any man of degeneracy who feared to let Truth come out and grapple with Error, be it his own or another's, in an open field. To say then literally and without qualification that error is not heresy, and that sincerity in error is a sufficient ground for pardon, we think not even the great shield of Milton can defend. What is heresy, sifted to its last and deepest meaning, but error? And where is there the possible unity of faith, or even the saving character of faith, but simply in truth itself? Yet we do not believe that the far-surveying Milton spoke this opinion with rigid literalness; but that he meant to convey another idea, and that, in the *spirit* of the remark, he would exhibit heresy in its strongest moral light as consisting even more in the will than in the head, thereby harmonizing somewhat with the opinion of the ancient church, and especially of Augustine, who said, "Hereticus est qui alicujus temporalis commodi, et maxime gloriæ principatusque causa, novas opiniones vel gignit, vel sequitur; et qui sub vocabulo Christiano doctrinæ Christianæ contumaciter resistit." [A heretic is one who for the sake of any temporal advantage, and especially of glory and eminence, either generates or follows new opinions; and who under the Christian name, resists contumaciously the Christian doctrine.]

If this be true, may it not aid us somewhat in our action toward those who differ from us, even materially, in religion? Those who are sincerely in error, and are earnestly inquiring after the truth, however God may view them (and he judges all by an internal and absolute justice), we at least are not called upon to judge with a final sentence: Between the truth-seeker and the truth-resister there is a great and perceptible difference, and though the former be a heretic in head, the latter is one both in head and heart, a total heretic so to speak; toward the former at least we may look with interest, and even with admiration, beholding his difficult and courageous advance, and fearing to check his course and to harden him into decided

hundred and twenty-one, or 38 per cent. of the whole. From 1840 to 1845, it was two hundred and nine, or 30 per cent, and from 1845 to 1849, 126, or 25 per cent. The statistics of the county prison show a similar result. The average number of colored prisoners sentenced annually there, was, from 1835 to 1840, one hundred and twenty-one; from 1840 to 1845, ninety-four; and from 1845 to 1849, only eighty.

The health of the colored prisoners is much more affected by confinement in the prisons than that of the whites, and a much larger proportion of them die. What are the precise reasons of this is a little doubtful. The greater length of their sentences has something to do with it; and in addition to this, it is probably owing a good deal to their social disposition, and the fact that their mental and physical constitution suffers extremely from solitude. A. H. B.

The Independent.

NEW YORK, THURSDAY, FEB. 17.

CIVIL CONTRACT BETWEEN THE MINISTER AND THE PARISH.

The following letter was addressed to one of the editors of this journal. We publish it, that our readers may see not only the point on which information is sought, but the reason for giving the information in this public manner.

MASS., Jan. 27, 1852.

REV. AND DEAR SIR:—In a recent council at Lowell, it was stated that by decision of court in Connecticut, the point had been settled that a pastor can draw salary until regularly dismissed by a regular council, regularly convened, even though his resignation of the pastorship have been sent to, and accepted by, the church;—and further, that if he fail to claim such salary, his heirs may, after his death.

I think you will get the point. The decision of court makes all dismissions nugatory which are not effected, or ratified, by an ecclesiastical council, publicly assembled.

My wish is to ask you, 1. Whether you know of such a decision? 2. If not, whether you know of one enough like it to suggest such a statement? 3. What case it was, and where it can be found reported? 4. Whether such a decision does not wholly and clearly oppose the spirit and fundamental principle of Congregationalism, in your view?

I wish, if consistent, you would answer this through *The Independent*. If you cannot thus, please send the information by private letter.

With high respect, truly yours, ——.

We could not venture to answer these questions without advice of "counsel learned in the law"; although we were quite confident, from the first, that no point like that stated by our friend had ever been settled in the courts of Connecticut. Having taken such advice, we are now exceedingly bold to say in answer to the first question, *No*,—and to the second, *No*,—and to the third, *No*,—and to the fourth, *Yes*. So our friend is answered.

At the same time a few words of explanation will not be impertinent, and may be useful

In Connecticut, as in Massachusetts, a Congregational pastor sustains a twofold relation. The *church*, strictly so called, is one thing. The *parish*, or *Ecclesiastical Society*, is in many respects quite another thing. The church consists of church-members, communicants, Christian brethren who have consented and covenanted to walk together as fellow-disciples conforming to the order and discipline of Christ's house, and who are therefore incorporated not under the laws of the state but under the laws of Christ. It has its pastor or pastors, its deacons, its own records, its admission of members, its administration of discipline on members who offend, its acts of intercourse and communion with neighbor churches, its utensils for the administration of baptism and the Lord's Supper, its treasury, in the care of the deacons, for the relief of its own poor members and for the service of the holy table. The Ecclesiastical Society or Parish is a voluntary association of citizens uniting in the support of public worship, and incorporated under the laws of the state. This corporation builds and owns the meeting house, and keeps it in repair. It owns the parsonage, if there be one, and whatever funds have been provided for the support of the ministry. It unites with the church in the call and settlement of the minister; and ordinarily, though not uniformly, the call from the church is first in order and is concurred in by the parish. The church, not being a corporation in law, makes no contract with the pastor for his support; but the members of the Church enter into that contract in their civil capacity as members of the Parish; and the Parish or Society, being responsible in law for the payment of the stipulated salary, has the power of laying and collecting a rate on the taxable property of its members for that and other legitimate expenses,—though of late the expenses of almost every parish are met by the sale of pews or by some other method of voluntary contribution.

It is easy then to understand that on the one hand, the Society has no power to obtrude a pastor on the Church; and on the other hand the Church has no power to impose a minister on the Society. The two must concur in the choice and call, or the minister will not be settled. If the Church happens to elect for its pastor a man whom the Society is unwilling to accept and support as its minister, he will not accept the call, unless there is something extraordinary in the case, nor will a council be likely to advise and consent to his ordination. If the Society undertakes to make a contract with a minister whom the Church does not elect for its pastor, there can be no ordination till another church is constituted in which the candidate can be ordained to the pastoral office. In any extreme case of dissension between the majority of the Church and the majority of the Society—a case which according to our present recollection has never occurred in Connecticut since the revolution—the natural result is a division into two churches and two societies.

The civil contract then between a Congregational pastor and his people—the contract for certain services to be performed on his part and for a certain compensation to be paid on their part—the only contract of which the laws and the courts can take any cognizance—is the contract between him and the society as expressed in the terms of their call and his reply. So long as he fulfills his part of the contract, the courts will require them to fulfill theirs.

But this relation is not indissoluble. The essence of the contract implies that he shall be a Congregational minister. If therefore, through any fault of his, he ceases to be such a minister, —if according to the recognised principles and usages of Congregationalism he is deposed from his ministry—the contract fails; and he can no longer demand the stipulated compensation for services which, through his own delinquency, he can no longer perform. This is one way in which the contract may be broken up.

Another way of dissolving the contract is by mutual consent. The minister may ask the Society to release him from his relation to them; and they may vote their consent. Or he may make a new bargain with them; and may serve them a part of the time with a salary diminished in proportion or out of proportion. The intervention of a Council of Churches is no more necessary in the latter case than in the former.

The intervention of a Council in the dismission of a pastor is not for the sake of giving validity to the dissolution of the civil contract between him and the parish, but for the sake of having the testimony of neighbor churches to the good standing of the minister at his dismission and to the orderly proceeding of the church in the transaction. For this reason, a pastor wishing to resign his office, cannot but choose to make his dismission contingent upon the advice of a Council, and therefore asks the Church *and the Society* to unite with him in calling a Council for his dismission. Thus the proceedings of all the parties are ordinarily referred to the approbation and consent of a Council; and the dismission is consummated when the Council has voted its consent. But no Council which does not regularly depose the minister from his office can take him away from a parish which still refuses to give him up. And on the other hand, though a Council called by the Church and Society, may *advise* a minister to request a dismission, they cannot compel him to do so, nor can they in any case dismiss him without his consent.

In brief, the civil contract between a minister and a parish, is made, like any other contract, by the consent of the parties; like any other contract it may at any time be modified and altered in its provisions by the consent of the parties that made it; like any other contract, it may be broken by the failure of either party to perform its conditions; like any other contract, it may be honorably dissolved by mutual consent, but not otherwise.

The case of a minister resigning his pastoral office in the Church and still having an undiminished claim on the Society for salary, is somewhat difficult to be conceived. It is not a *very* uncommon thing for an aged minister to give up his salary, to be released from all duty to the parish, to have a successor under the name of a colleague, and to die without relinquishing the title of pastor. So on the other hand it may be supposed that the minister was settled with a stipulation that his salary should continue during his natural life. In other words, it may be that the distinct promise of a life annuity, was among the considerations originally offered to induce him to settle in that place. If so, then undoubtedly he has a right to the annuity so long as he lives—even though in his old age he resigns his office in the church; nor can his right to his annuity be diminished even by the intervention of a council approving and ratifying his resignation.

CASE OF THE PERSECUTED MADIAI.

A vast assemblage of the members and friends of the Protestant Alliance has been recently gathered in London, at Exeter Hall, to consider the case of the persecuted Madiai in Tuscany. The meeting was presided over by the Lord Mayor, who stated that one of the objects in view was, by the publication of the facts, to create a public opinion throughout Europe, until one general shout of indignation should condemn the injustice which had been perpetrated. He felt himself surrounded by men who valued the Holy Scriptures, and who felt it their highest honor and first duty to circulate them; and therefore nothing more deserved their serious and solemn attention, than any attempt, by any authority, to wrest those Scriptures from any human being, or to prevent any one from worshiping God according to the dictates of his own conscience. The following resolution was adopted early in the meeting:

"That it has been the desire and prayer of the church of Christ in all ages, 'That God's way may be known upon earth, His saving health among all nations;' that to the attainment of this end, the free circulation of the Bible and the preaching of the Gospel are the appointed means; to forbid the use of which means is to obstruct the progress of Christ's kingdom, and to deprive man of his highest privilege; that it is therefore with mingled feelings of regret and indignation that this meeting has learned that there are at this moment many Christians immured in the dungeons of Tuscany, under no other charge than that of reading and distributing those holy Scriptures, 'which are able to make men wise unto salvation, through faith that is in Christ Jesus.'"

After the passing of this resolution, the Earl of Cavan, one of the members of the Deputation sent to Florence in the hope of effecting the release of the Madiai, addressed the assembly. He stated that in regard to the anticipated release, the Deputation had been deceived, and not only so, but those in a higher and more eminent position had been deceived also, and that the whole thing was just merely the acting out of the principle of the Romish religion, that no faith was to be kept with heretics, and that neither oaths nor promises were binding. He stated that while the Deputation were in Florence, they had endeavored to ascertain what was the extent of the Christian religion there, and had enjoyed the privilege of meeting with several Christian people in that city. And one of those families had even been imprisoned since the return of the Deputation! It excited mingled sorrow and joy to behold the anxiety and grief in the countenances of those under such remorseless oppression, united nevertheless with a gleam of delight in the eye, a radiant expression, because there was inward peace. The severity of the oppression could not be well understood by the meeting, because it proceeded not only from the priesthood, but also from the Austrian power, and the gendarmerie. Under these circumstances, whatever desires after the truth might exist, the difficulty in the way of the poor oppressed people in getting any information as to the leading doctrines of the gospel, or even of procuring a Bible to read, was exceedingly great.

The Earl of Cavan stated that these Christian people in Tuscany were also deprived of the power of meeting together; even to the number of two or three only! What a heaven defying trampling on the promise and the grace of Christ! The Christians even made an application to the governor to be allowed to meet in the presence of a policeman, so that it might be seen that they had no sinister intentions, but that their object was only to read God's holy word. Even this application was refused. Thus it was manifest that the desire and determination of the authorities was to crush Protestantism, and prevent the reading of the Scriptures. The police law in Tuscany in regard to this matter was now so intolerably and monstrously severe, that it was death to any person to entertain religious opinions contrary to those of the State. It was only the unalterable principles of Popery carried out, as they ever would be, whenever and wherever it could show its power.

In regard to the health and mental suffering of Francesco Madiai, and the report of his being in a condition bordering on insanity, the Earl of Cavan made some most affecting disclosures. He related a touching incident concerning the imprisonment of this persecuted and suffering Christian, which had not been generally known. Previous to his trial, the poor man had been thrown in among felons and persons of the most horrid character. Nevertheless he had been for a time in solitary confinement in his cell, and the *death-like silence of this species of confinement* had produced such an effect on his excited sensibilities, his exhausted nervous system, that he earnestly desired of the governor of the prison, *that he might be permitted to hear something, even the ticking of his watch*. By a refinement in the malignity of this Romish cruelty, even this application was denied, and the result at length was, that his mind was affected; so that it appeared, from what Lord Roden had stated, that expressions had dropped from poor Francesco Madiai, when Lord Roden visited him, indicating that he was not at times in possession of a sound mind. But he was greatly comforted and sustained by the sympathy, love, and prayers of his noble wife, his beloved fellow-sufferer, though not permitted to behold her.

In illustration of her character and sufferings, the Earl of Cavan read the following affecting, yet consoling and heroic letter from Rosa Madiai to her husband; and he observed that it showed the happy and enviable state of that poor woman, suffering for righteousness' sake. Let every Christian in our own country peruse it, and pray for the subjects of such cruelty. And let all remember that here also, in these United States, if Romanism could once get the power, the same intolerance would be exercised, the same ferocious extremes of bigotry would be realized, the same suppression of the Bible, the same interdiction of religious meetings, the same severities upon men, women, and children, even unto death.

"If," says Rosa Madiai to her afflicted, imprisoned husband, "you knew the pleasure which the news that you are better gave me! It was very great, and tears of pleasure covered my cheeks—for two motives; first, that God has made you worthy of suffering with his dear Son; and, secondly, that he restores your health. Oh! If we knew how to appreciate the degradations that we suffer for having confessed that there is but one Mediator between God and man! My dear, you speak to me of expecting grace—pardon: but permit me to tell you that the great pardon we have already received. How broken asunder are all our conjugal rites; our house and goods scattered like dust to the wind! We ourselves you see in what state; and, with all that, we would not make an exchange with all the treasures of Pharoah, or lose that holy rest which the Holy Spirit has given us out of full grace. This I call grace (or pardon) and the great grace. If a star is again to shine for us it can be but the star of justice, for we have done evil to no one; but, on the contrary, we have received evil. Selling us for a few 'francescont'" [this alludes to the bribes which are known to have been given to their ungrateful betrayers and false witnesses] "one for the sake of a shop gratis, another for fifty pieces of money, our accusers are the descendants of Judas. Poor souls! I pray that God may give them the tears of Peter, and not the punishment of Judas; and that one day they may enjoy eternal glory. And if (la povera) that poor woman who has been bought came and asked alms of me, as at other times, I would still give it her; for which God help me. Amen. My dear, let us be ready to do the will of the Father, as it was done by his Son—our Master. Let us not be troubled. Peter was troubled, walking on the water, fearing the waves, and forgot that, since the Savior walked towards him on the same waves, he should not fear. He feared them, and cried out, 'Lord save me!' The hand of love succored him, saying, 'Man of little faith, wherefore didst thou doubt?' Yes, the waves of this world too often make us fear, and the shame is ours. Let us remember the holy words, 'Though I walk through the valley of the shadow of death, I will fear no evil.' My dear, rest upon the Lord, whether for prosperity or suffering, in bad as well as in good health. All passes. Eternity is the essential. Be cheerful, and seek to restore your health. While there is that, dear soul, do not give yourself the trouble to write to me, since He will give me news of you. God bless you and cover you under the shadow of His wings, for the sake of the grace of our Lord Jesus Christ. Amen."

The Earl of Cavan remarked, after reading this letter, that whatever pretensions Popery might make any where as to liberality, whatever demands for it towards themselves, though the Romanists might talk a great deal, and bluster about religious freedom, it was clear that all it wanted was the power of persecuting Protestantism. Such is indeed the only form of religious liberty that the Romish Church will ever tolerate, when it can enforce its own principles.

The meeting at Exeter Hall proposed a decisive step on the part of the British government, which we earnestly hope may be adopted. The Hon. and Rev. Baptist Noel presented and advocated a resolution in regard to such a movement, as follows:

"That this meeting desires gratefully to acknowledge the efforts which have been made by the Earls of Roden and Cavan, and Captain Trotter, and by the foreign members of the late deputation to Tuscany, to obtain a remission of the sentence passed on Francesco and Rosa Madiai; and, having now seen the fruitlessness of any appeal to the humanity or the justice of the Tuscan Government, it authorizes a memorial to be signed by the chairman, and presented to Her Most Gracious Majesty, praying that, if that Government should continue to disregard the intercessions of the Protestant States of Europe, Her Majesty will be pleased to take into her consideration the propriety of discontinuing all diplomatic relations with a Court which could thus show itself indifferent alike to the dictates of humanity and to the claims of international friendship and courtesy."

Baptist Noel, on reading this resolution, remarked that—

"Francesco Madiai was not dead, and therefore they did not meet to mourn for a brother in faith brought to a premature death by cruelty and persecution; but still they must recollect that he was dying—that his wife was likely to die—and that others might not improbably terminate their days in Tuscan prisons. (Hear, hear.) The meeting, indeed, was more opportune for being called before their deaths than after. That meeting might, in the latter case, have mourned over their murder, but they might now interpose at least in some degree to prevent it. Therefore, a more pleasing duty than that of bewailing the dead devolved on the assembly present. (Hear, hear.) For the alleged crime of impiety Francesco and Rosa Madiai had been respectively sentenced to fifty-six months and forty-five months of imprisonment. Roman Catholic journals in this country were endeavoring to make it appear that political considerations had influenced the sentence; but the sentence itself alluded to no political or moral offence, but to what it termed the crime of 'impiety.' But it was not left to any vague surmise to conceive what this crime of impiety was, for they are told precisely, in the sentences passed on these innocent persons, *that it was preachings to evangelical confession, or pure gospel*. The offense then was, *that they read the Scriptures*, that they believed what they read, and that they exercised their influence to enlighten their servants. Such was their crime, not the shadow of an accusation as to any thing devised or done against the government of Tuscany.

"Furthermore, this oppression of the Madiai had happened under the rule of a man naturally of a mild temper, and whose government had been remarkable among the governments of Italy for its gentleness. This proved, most manifestly, the inexorable, appalling despotism of intolerance as in the very essence of the Romish Church. Why had the Duke of Tuscany done this? Because he acted as a true Romanist, with the determination to uphold, and carry into execution, what he considered sacred in his faith. Therefore he must persecute, whether personally mild or cruel. It was the bigotry and compulsion of Romanism, and in this thing, as in others, Romanism remained unchanged, and would *not* change. The Pope was a person who exercised divine functions, and acted in the place of the Universal Monarch on Earth. His voice, then, was not to be questioned, and he had given the following direction to all his subordinates:—

"'In virtue of sacred obedience, and under the penalties constituted by the sacred canons, and others heavier, even to deprivation, to be inflicted at our discretion, we command bishops and all other prelates that they diligently observe these same decrees and statutes in their churches, states, and dioceses, and cause them to be inviolably observed each by his inferiors, restraining all who contradict and are contumacious by sentences, censures, and ecclesiastical punishments, contained in those decrees, without appeal, and calling in, if necessary, the aid of the secular arm. It remains now that the sacred synod admonish all princes so to afford their help that they do not permit the things decreed by it to be depraved or violated by heretics, but that they be devoutly received, and faithfully observed by them and by all men. We admonish the Emperor himself, and all Christian kings and princes, that they support the prelates, whenever it is necessary, by their help and favor; and that they do not permit any opinions opposed to the sound and salutary doctrine of the council (of Trent) to be received by the people of their dominion, but that they altogether interdict them.'

"Therefore the Duke of Tuscany, a mild and benevolent person by nature, had acted as he had done because he considered it his duty! What, then, was the difference of the position of those who deemed themselves bound by such obligations from that of the Duke of Alva and of Charles IX of France? They recollected that Charles IX sentenced all his Protestant subjects to extermination, ordered a universal massacre, and shot at the fugitives while flying. With his own heel he kicked the dead body of the greatest man in his kingdom, Admiral Coligni, and, when his courtiers were overcome by the stench proceeding from the corrupting remains, he observed that the smell of a dead enemy was good. All this did that King do, because the Church of Rome told him to do it!

"Pope Pius Fifth was sainted for his bigotry, and by what better mode could Pope Pius Ninth aspire to saintship, than by directing the Governor of Tuscany to immolate on the altar of bigotry as many Protestants as he might?"

We rejoice in the deep interest and sacred enthusiasm with which the cause of these unfortunate Christians, the victims of Romish cruelty, is taken up in England. The interposition of the government of Great Britain may accomplish what the voice of the people, in entreaty and remonstrance, could not effect. We look with some anxiety for the result of whatever appeals may have been forwarded from our own country to the Tuscan Court, but in all probability not the least heed will be paid to them. We wish that the gathering in Metropolitan Hall might be repeated, and the subject of our duty and responsibility, as a nation and a government, in the cause of religious liberty abroad, be thoroughly canvassed; and especially our responsibility for the assertion and defense of the privileges of American citizens all over the world, in the use and distribution of God's Word, and in the full enjoyment of their own worship, in Romish as well as in Christian lands. C.

ASTONISHING DISCLOSURE!—MUTILATION!

In the corps of regular contributors to the [Hartford] *Religious Herald* there is a certain *, whose identity with one of the pastors of Connecticut is as well known in that State, as the personal identity of another * in *The Independent* is known in the sphere through which it throws its beams. Indeed the * of the *Herald*, though occasionally a little erratic in its motion, is commonly regarded as about the brightest and steadiest luminary in the columns of our respectable Hartford contemporary.

Recently, however, the * in the *Religious Herald* has suddenly flamed out like a meteor, shedding a disastrous light upon the book of "Psalms and Hymns" which was set forth a few years ago by the General Association of Connecticut, and which is very extensively and increasingly used by the Congregational churches throughout the Union. As we, and our readers also, to a great extent, have a sort of "denominational" interest in that book, it may be worth our while to see what light the writer referred to throws upon the question of its merits and demerits.

I. The first complaint which * prefers against the book is that it is "the book without a title which goes under the awkward and cumbrous appellation of 'Psalms and Hymns for Christian use and worship, prepared and set forth by the General Association of Connecticut." The book *without a title!* Pray what is the title of a book? Is it necessary that a book designed to be used in public worship and in Christian families, should have some fancy name to make it respectable? In our poor judgment the fancy names have been pretty well used up of late years. First, Nettleton having made a collection for use in prayer meetings and revival meetings, called it *Village Hymns*, as if it were not for towns and cities as well as villages. Hence a more recent and more ambitious collection bears the cognate name, *Parish Hymns*. In like manner we have *Church Psalmody* and *Christian Psalmody*, *Christian Psalmist* and *Church Psalmist*,—the compilers having apparently forgotten that psalmody is the art or practice of singing psalms, and that a psalmist is an author of psalms. These our critic would recognize, no doubt, as books with titles. But if we take up some older books we find them also in a very *untitled* predicament. One is "The Psalms, Hymns and Spiritual Songs of the Rev. Isaac Watts D.D. To which are added Select Hymns," &c., "by Samuel Worcester D.D." Another is, "The Psalms of David, imitated in the language of the New Testament, and applied to the Christian use and worship By I. Watts D.D. A new edition, in which the psalms omitted by Dr. Watts are versified, local passages are altered, and a number of psalms are versified anew in proper metres. By Timothy Dwight D.D., President of Yale College. At the request of the General Association of Connecticut. To the Psalms is added a selection of Hymns." For our own part we think that Dr. Dwight's title-page, crowded as it is with explanation, is more dignified and every way in better taste, than if he had called his book, by some violent figure of speech, a psalmody or a psalmist. President Dwight's successor in the presidency published a book on the science of algebra, and called it, outright, *Algebra*. Would it have been in better taste if instead of leaving it in its *untitled* simplicity of title-page, he had called it an Algebraist?

II. Our critic proceeds to put down the Connecticut "Psalms and Hymns," as follows:

"We find that it was compiled under the direction and with the final approval of such honored names as those of Jeremiah Day, Bennet Tyler, E. T. Fitch, J. Hawes, and Leonard Bacon, all distinguished ministers, whose autographs are attached to the preface. They were appointed a committee for the purpose, by the General Association, and were selected as representing every shade of orthodoxy. We have the highest respect and regard for them as able theological professors and eminent and successful pastors, though we are not aware of their poetical claims, nor have ever heard that *imagination* was their leading faculty."

There is a lurking insinuation that the Committee whose names are given were not particularly qualified for such a task. They 'represent every shade of orthodoxy'; they are 'distinguished ministers', 'able theologians', 'successful pastors', and all that; but they are not 'poetical', and * 'has never heard that *imagination* was their leading faculty'. We will not undertake to vindicate the appointment of those gentlemen to the task of superintending the compilation of a book of psalms and hymns. If the book itself does not vindicate the propriety of the appointment, let the General Association of Connecticut bear the blame. And yet we may say that a reference to the "index of first lines," where the names of the authors are found, will show that fifteen of the psalms and hymns are claimed as having been written by members of this same metaphysical, prosaic and unimaginative committee. Some of these, anonymously published, had been extensively used for more than twenty years and were inserted in this book because of the favor which they had found in the eyes of other compilers on both sides of the Atlantic. Others were written expressly for this book;—as Dr. Dwight expresses it, "a number of psalms are versified anew in proper meters" by one of Dr. Dwight's successors; and in a few instances, where hymns seemed wanting for particular topics or occasions, new hymns were composed to supply the deficiency.

III. But the great discovery upon which our critic lavishes his indignation, is yet to be announced. He has discovered that of a certain hymn originally written by Robert Robinson, only "the mutilated remains" appear in the Connecticut collection. We have not access to Robinson's works, but the hymn as it stands in Dobell's Collection, (whence it was probably copied into Nettleton's,) may be presumed to be in its original form. It is the hymn "Come thou fount of every blessing." In its original form, though full of life and spirit, it is liable to grave objections, some of which our critic acknowledges, though others seem to be beyond his reach. Such lines as

"Teach me some melodious sonnet,"—
"Praise the mount—I'm fixed upon it,"—
"Here I raise my Ebenezer,"—

however agreeable they might be to some worshipers, and however helpful to their devotion, would be offensive to others, awakening unsuitable not to say ludicrous associations of thought. The hymn as it stands in Nettleton's collection might be used perhaps with unmixed edification and delight in certain circumstances; but the ministers who would think of giving it out in "the great congregation," are very few.

And now as for the form in which it appears in the Connecticut "Psalms and Hymns." The critic represents the alteration as the work of the Connecticut compilers—"the Doctors of Divinity above, who have turned Doctors of Poetry." He says,

"We were in a religious assembly where this book was used, and a hymn was given out which had a few familiar sounds in it, so that we felt certain that we must have heard it before, and yet on inspection we were sure that we had never seen or sung *that* hymn as it stood No. 151 in the book. * * * And now, reader, think of it, and believe it if you can; the name of Robinson is actually inserted in the index, as the author of this hymn of Yankee manufacture! God forbid! we think we hear Robinson exclaim from heaven, whither he has 'safely arrived at home.' Let these fire composers enjoy the credit of their joint production, and let me be responsible for the hymn which I wrote and which Christians delight to sing."

We have not inquired what book is used at present in the church in which our critical friend is pastor, nor can we certainly tell what book was used in the church in which he worshiped before he left his father's house. But we may be allowed to guess that when he was yet a young man, he used to sing out of a book entitled "The Christian Psalmist"—by Th. Hastings and Wm. Patton." If he will turn to that book and refresh his recollection of it, he will find that it contains *not* Robert Robinson's hymn in the original "form and size" but only certain "mutilated remains of it." The "Christian Psalmist" was superseded in the market, a few years ago, by the "Church Psalmist"; and we will venture to guess that the "Church Psalmist" is used in the congregation to which our critic ministers. That book also contains the same "mutilated remains" of the original "Come thou fount of every blessing"—no "melodious sonnet"—no "Praise the mount"—no "fixed upon it"—no "Ebeneser." If * ever preached in Boston, he could not easily avoid forming some acquaintance with a book in which he can find that hymn, or rather "the mutilated remains," word for word as in the Connecticut psalm book. If he ever happened to examine the Episcopalian collection, he met precisely the same thing there.

The simple fact is, the Connecticut compilers made no syllable of alteration in the piece on which our critical friend has expended so much indignation. They had before them three different forms or recensions of the hymn. The first, which is probably the original, was in Nettleton's selection and in Worcester's; but in Connecticut, Worcester's "Watts and Select" had not been introduced at all, and the "Village Hymns" had not been used in public worship. The second was found in the "Christian Psalmist" and the "Church Psalmist," two Presbyterian books very little known in New England. The third was in the "Church Psalmody" and in the "Supplement" to Dwight's selection—one or the other of which was then used in almost every church in Connecticut, and in hundreds of Congregational churches elsewhere. The Committee simply inserted in their collection that reading or recension of the hymn, which was most in use. Whether the compilers of "Church Psalmody," or the compilers for the Protestant Episcopal Church, or some English compiler, first cast the hymn into its present shape, we cannot determine without reference to authorities which are at this moment beyond our reach. We think it will be found in Pratt's Collection, just as it stands in the "Psalms and Hymns."

Had the Connecticut compilers made any change in the hymn, it would not have been referred to Robinson as its author, without an acknowledgment of the alteration. The omission of that acknowledgment is owing to the fact that they took the hymn as they found it in current use.

NOT YET.

We are obliged again to inform our readers that the *New York Observer* has not yet answered the question whether slavery is, or is not, "a stupendous wrong."

Nor has it taken back its grossly unjust accusation against Rev. J. Blanchard, Rev. G. W. Perkins, Rev. H. W. Beecher, and others, viz. that they "reject the Gospel as the best remedy for slavery."

Let us be patient. We can afford to wait.

CONTRIBUTIONS TO THE $50,000 FUND.

One of the most interesting aspects in which this enterprise was regarded by the Convention, was that of a general act of communion by the Congregational churches of the country. In this aspect it was felt to be particularly desirable that every one of the churches should participate. The mere raising of the money was not the great thing. Much larger amounts are raised with ease by proper application within a comparatively limited number of wealthy congregations. But this was an appeal to all the churches to do each as God should have prospered it. Should it even appear that the required amount has not been raised by the general contribution, the deficiency can undoubtedly be made up by some special applications. But it will be a cause of regret for every church that shall be found to have taken no part in an enterprise so transparent and so patriotic. We make this remark in the hope that it may lead any church into which this paper comes, which has not yet contributed, to move at once in the work and *give something*. A contribution ever so small is a great thing as an overt act of the church in co-operation with our sister churches to help our brethren of the new states. We would still fain hope that all the churches will contribute. Ten years hence, it will be felt by any church as a matter of regret that they bore no part in this work.

We again remark on the desirableness of having returns made as early as may be to the several State Committees, so as to allow of a report in part from each State Committee to the Central Committee on the 1st of March.

We understand that Seth B. Hunt, Esq., now residing in England, but a member of the Church of the Pilgrims, Brooklyn, has added $500 to the contributions of that church, and that C. W. Moore, Esq., of the same church, now in England, has added $100. Samuel B. Holmes, Esq., a member of the Church of the Puritans, now in Paris, has sent $100. We hope there are others abroad to be heard from.

We copy in another column the latest acknowledgment of the treasurer of the Massachusetts Committee, amounting to $10,410. There must be a large residuary treasure which has either not been applied for by the pastors, or has not been collected and paid over.

The church at Amherst, N. H., gave $118, the only church in that state that has required three figures to express its gift. We understand the mark would have been set at $150, but for a liberal donation just made to Mr. Seccombe for building his meeting-house at the Falls of St. Anthony.

We are yet without any considerable number of returns from Ohio, especially the middle and northern parts of the state, where Congregationalists are most numerous. H. T. Nye, Esq., of Marietta, gives us a good account of four churches in that neighborhood, viz.:

Marietta—Rev. Thomas Wickes,	$125
Harmar—Rev. David Gould,	340
Coolville—Rev. S. S. Murkland,	25
Belfire,	11
Total,	$461

We have the first report from Indiana; the Congregational church in Michigan City gave $15. The friend who communicated this fact adverts to the return of only $14 from a wealthy and liberal church in Massachusetts, the one in which he first took upon himself the vows that have since made him a missionary in the West. He thinks "their minister has not been compelled to preach to his congregation year after year, as some of us have to ours, year after year, crowded uncomfortably into a small house, with rickety benches, not even fit for what it was intended, a school-house," and that the people themselves "have not seen the miserable desolations with which our eyes are so familiar, which never can be repaired without some such aid as is proposed by this fund." And he thinks that

"There must have been a great misapprehension as to the real importance of raising this fund, as a means of carrying on the work of evangelizing the West, or the amount proposed, instead of falling far short, as the returns which have thus far reached us threaten it will, would have been doubled. I hope the churches will look at this matter again, and before the six months are expired will make the amount of their contributions worthy of the cause."

We are happy to be able to assure the western brother, that the pastor of the church in question has not forgotten the cause of the churches in the new states, to whose welfare the best part of his life was devoted; but he was absent on public service at the time, and several other adverse occurrences took place to limit the contribution. We have received encouragement to hope that effectual measures are to be taken to mend the matter, and not leave it with its present looks.

The first report from Rhode Island was in the shape of a check sent to the chairman of the Central Committee for the sum of $1200, the amount contributed by the churches in Providence alone. MEMO.—The Boston churches have given less than $1500; but their subscriptions, payable July 1st, are not yet made up. Doubtless, they will alter the comparison.

One of our correspondents, writing from the interior of New England, expresses the confident belief that the churches in his state will yet do their share of this noble work, provided the editor of their paper can be induced to take hold of the object. "If the subject could come fairly to the minds and hearts of our people, we should not fall short of $2500 or $3000." We hope it will prove so. Much more depends on the pastors than on those editors. At the same time we cannot but feel sorry for our brethren who deem themselves compelled by some local necessity to sustain newspapers that do not sympathise with the great and advancing interests of the churches, but are more concerned for the canonization of Daniel Webster than for the building of meeting-houses in the West.

From the "Ultima Thule" of our Atlantic country, we have good words and deeds. The two Congregational churches of Point Douglass and Cottage Grove, Minnesota Territory, have forwarded their contributions, amounting to SIXTEEN DOLLARS AND SIXTY CENTS. We do not know that a single event has occurred more gratifying than this reported fruit from the latest planted of our Congregational vineyards.

Rev. Dr. Walker reports in the *Chronicle* $269 in addition to his former acknowledgment, making $633 received by him from 25 churches and 6 individuals. "The sums acknowledged by the Vermont Committee thus far amount to $1472." Dr. Walker adds—

"City folks must remember that we have not a bank in every town in the country, and that every man among us has not 20, 10, or even 5 dollar bills enough in his pocket at all times, to furnish an exchange which may be sent by mail. The money will come at length, I have no doubt. Brethren, send it on. CHAS. WALKER.

"PITTSFORD, Feb. 10, 1853."

In addition we have a letter from a correspondent at St. Albans, Vt., dated Feb. 12, who says that many churches are raising their contributions by subscription, and it takes a little time to close up the last dollar. He says—

"In this town, the pastor of the First Church, Rev. Mr. Cutler, preached on the first Sabbath in January a very able discourse upon the condition and wants of the west, and announced that a subscription would be taken up during the week in aid of the Church Building Fund. This was done, and something over $200 raised. I have collected the greater part of the money, and shall forward the whole long before a dollar can be wanted. * * In my opinion we shall soon reach the $50,000, but the flowing in of receipts will not stop there. The superb contributions of the churches in New York and Brooklyn surprised and delighted us. We bless God that there are such efficient churches at the great fountain head of power and influence in this country."

The second church in St. Albans has also a liberal contribution, not quite completed. No doubt there are many more in the same condition.

The first contribution from Pennsylvania that has attracted our notice is sent from the Congregational church at Ebensburg, $28—given, we doubt not, at a sacrifice, and with the heart.

The first Congregational church at Terre Haute, Ind., send $50.20. Clear Creek Congregational church, in the same state, $5. This in addition to Michigan City, noted above; all received by Mr. Chittenden from Augustus Jewett, treasurer of the Indiana Committee.

The sum of $41 has been received through Mr. Isaiah Dale, of Milltown, Me., as "the contribution of individuals in St. Stephen's, New Brunswick"—making our fund an international interest.

Two gentlemen in a village of New Jersey, who have long been members of the Presbyterian church, though Congregationalists in principle, have forwarded $30 to the treasurer. One of them writes, "We have been members of the Presbyterian church near thirty years, and have done something for church extension in that denomination; we take pleasure in contributing our mite in aid of our Congregational brethren at the West."

A gentleman in the western part of this state, who is, and says he always expects to be, a member of the Presbyterian church, called on the treasurer a few days since and promised to send $50.

The first Congregational church of Columbus, N. Y., sends $22; Rutland, N. Y., $35.75; Hamilton, $25; Rodman, Jeff. Co., $50; Rev. Mr. Kellogg, Hagerman's Mills, Montgomery Co., $2; Mount Hope, Orange Co., $10; Perry Center, $20; Jamestown, cash, $42.44, and promises $21.50, making $63.94; Greenport, $10; Champion, $20. It is suggested by the members of the N. Y. State Committee that contributions from churches in this state had better be sent to the General Treasurer, S. B. Chittenden, 73 Broadway, New York.

THE AMENDE HONORABLE.

We certainly accept the apology of our neighbor of the *New York Evangelist*, as given in Christian sincerity; and hasten to express our regret that we should so far have mistaken the drift of its remarks. We still think, however, that with so kind an intention as the editor must have had, there was something rather infelicitous in the phraseology under which he couched his meaning, in the paragraph which we quoted week before last from the *New York Evangelist*.

"MR. BEECHER.—We must have written with a careless pen, to have led our neighbors of *The Independent* to suppose, from our notice of the raising of Mr. Beecher's salary, that we had anything but a compliment to that gentleman in view. We meant to say, that if Plymouth church had made Mr. Beecher's salary $4000, they would have done a characteristically generous act, which is more than deserved, and that Mr. B. would make a good use of it. We supposed we were uttering not a recommendation, but a commendation, in intimating that among the virtues of Mr. Beecher, magnanimity and benevolence are known to have a large place. He could use an income, no doubt; and use it wisely and ungrudgingly for man's good and God's glory. However others may regard it, we regard it as a trait to his honor, that his open hand and heart furnish him occasion for his income, however large. Whatever we may think of Mr. B. in other respects, his unselfish liberality, and freedom from sinister purposes, we have the highest opinion of. We only regret that we were not more successful in showing that opinion."

To the Editors of the Independent:

Allow me to suggest to you the great need many strangers feel of some information as to where they can spend their evenings while in the city. They look into the daily papers, and find abundance of information concerning theaters, museums, negro minstrels, &c., but rarely find any notice of prayer-meetings or weekly church lectures, and unless they fortunately possess some religious friend or acquaintance who can direct them, are obliged to lounge away the time at their hotels, or resort to places of questionable morality for amusement.

What we want is this—a list of a portion of the churches in the lower part of the city and in Brooklyn, their hours of service on the Sabbath, the evenings on which their weekly lectures and prayer-meetings are held, and the time they are commenced. Will not the religious papers in the city devote a part of a column to that purpose, and oblige many

RESIDENTS OF THE COUNTRY.

FROM OUR REGULAR FRENCH CORRESPONDENT.

PARIS, Jan. 27, 1853.

To the Editors of the Independent:

GENTLEMEN:—When Bonaparte and his friends, returned from their frolics of Compiegne, were going to resume the fine business they are devoted to, there was a meeting of the council of ministers at the Tuileries. Just in the midst of the session, M. Bonaparte stepped into the council chamber. "Gentlemen," said he in a firm, decided tone, "I have something to communicate to you; but I request you *not* to make any remark whatever upon it." After this characteristic preamble, his majesty informed them of his intended marriage with Mademoiselle Eugenie de Montijo. Of course, nobody dared to say a word, and the council adjourned. They were literally terror-struck. Most of them wrote afterwards to their dread sovereign letters of entreaty, supplicating him to reconsider his sudden project; but all efforts were vain, and not

is unlawful and evil, whether publicly by laws and edicts, or privately. 2. When they connive and wink at evil, which by their authority they might the mean time,' it proceeds, 'friends of God and of truth, be not discouraged!' To this we must say that we don't intend to be. In fact, we feel rather encouraged than otherwise by the existing state of things in New England. Notwithstanding this instance of mortality, we judge the millennium to be just three years nearer than it was three years ago, when the Panoplist was started.

"We make room for the following last request: 'Those persons who are indebted for the Panoplist are earnestly requested to remit the amount they owe to Crocker & Brewster, No. 47 Washington-street.' We hope they will do it. It is too bad to cheat the dead."

PAMPHLETS.

POLITICAL PREACHING.—"Political Duties a part of the Counsel of God." A Thanksgiving Sermon, preached in Franklin, Mass., by Rev. S. Hunt, pastor.

"Ministry at Large. Eleventh Annual Report of the Ministry at Large, in the City of Providence." By Edwin M. Stone.

We have received a pamphlet entitled "The American Board and the Indians," copied from the *American Missionary*. pp. 16. It contains the leading statements and proofs on the present condition of slavery among the Indian tribes who have attained so many of the blessings of Christian civilization under the instruction of the Board and its missionaries.

REPULSION.—"A Preliminary Treatise on the Law of Repulsion, as a universal Law of Nature; in which the Mosaic History of the Creation is vindicated and sustained, and various natural phenomena heretofore mysterious are clearly explained." pp. 64. Published by Lindsay & Blakiston. The author of the article requests philosophical comments to be sent to his publishers.

THE FUGITIVE LAW.—"The Slavecatcher Caught in the Meshes of the Divine Law." By Asa Rand, Minister of the Gospel. Collamer, Granger & Co., Ohio. pp. 43. Published by Smead & Cowles, Cleveland.

ROMANISM IN OUR COUNTRY.—The *Christian Register* has an article on this subject based on the "Metropolitan Catholic Almanac," which is published at Baltimore as the official register of the R. C. church. It exhibits 36 dioceses, having 1545 churches, 627 stations, 1338 clergymen in ministry, 157 otherwise employed, 33 ecclesiastical institutions, 512 clerical students, &c., and estimating for four other dioceses, a total number of Catholics in the U. S. of 2,096,800 persons. The return a year ago was 1,980,000 persons, showing an increase of 116,300 persons in a year. The ratio of natural increase in this country is 3 per cent., which would give 59,400, leaving 56,900 as the total gain by both emigrations and conversions. But it is believed that at least 247,000 Roman Catholics arrived in this country during the year, so that the total gain must have been 306,400, without allowing for a single convert. Where are the 196,100 who do not appear in the returns?

NEWSPAPERS.

The "Musical Review and Choral Advocate," edited by C. M. Cady, and published by Mason & Law, has for its embellishment the present month an engraving of the "Summer Residence of I. B. Woodbury, Esq.," one of the "contributing editors" of the paper. It is beautifully situated, on the borders of Wenham Lake—and is itself an evidence of the advance of musical culture among us, when the cultivators can dwell in such villas.

We have to record the appearance of a fourth Episcopal newspaper in this city, as an additional exponent of the "Peace and Unity" which the "regimen of bishops" is capable of affording to a community of religious congregations. The "Church Journal" is a very handsome sheet, published by Pudney & Russell, 80 Broadway, and edited, report says, by Rev. Messrs. A. H. Bowen and J. H. Hopkins, both sons of eminent bishops. It is understood to be the official organ of Bishop Walsworth, as the *Churchman* is of the suspended Bishop Onderdonk, the *Evangelical Catholic* of Dr. Muhlenberg, and the *Protestant Churchman* of Dr. Tyng and his friends.

RELIGIOUS INTELLIGENCE.

BINGHAMTON.—Rev. Dennis Platt was dismissed from his pastoral charge in Binghamton on the 18th Jan. Reasons assigned: inadequacy of support—mental exhaustion and prostration in consequence of severe labor and peculiar trials—and a conviction that under a new pastor, the church, now happily relieved from former embarrassments, will be more likely to gather new strength from the surrounding community. Rev. Chester Fitch, late of New Marlboro, Mass. has been invited to fill the vacancy, and is expected soon to commence his labors. The Council, in announcing the result, remarks:—

"In view of the facts presented it is deemed advisable, on the whole, that the pastoral relation be dissolved. It is however with deep regret and much reluctance that the Council have come to this result. It involves the separation of a brother beloved, *whose praise is in all our churches*, from a sister church; and the dissolution of the pastoral relation, which should ever be regarded as most sacred and endearing.

"It is a source of congratulation, however, that the dissolution has been effected with mutual good will; and that, though pastor and people may no longer be co-laborers in the same field, the results of their former labors remain; and that in the midst of the severest trials and most formidable obstacles, the church and society have steadily advanced in numbers and strength.

"Especially is it cause of rejoicing, and full of promise for the future that, with the advice of the retiring pastor, the church have already extended a call, with entire unanimity, to a pastor elect."

THE NORTH AND SOUTH.—Taking up the *Journal of Missions* for February, and reading the table of donations in December last to the A.B.C.F.M., I find that the amount received in that month from the States and Territories was as follows:

Six New England States,	$14,885 00
Three Middle States,	7,780 81
Six Western States,	2,422 54
Eight Slave States, and D. of C.,	108 86
Seven Slave States,	000 00

And if the donations during the same month to the American Missionary Association be added, $4,972 84, none of which came from the Slave States, the disparity between the offerings of the Free and Slave States to these Societies, will be still more striking:—

From 15 Free States,	$29,561 19
From 15 Slave States,	108 86
What is the reason?	S. A.

MUSCATINE, IOWA.—Rev. A. B. Robbins was installed pastor of the First Evangelical Congregational church, in this place, by an ecclesiastical council convened for that purpose,—Rev. E. Adams, Moderator, and Rev. J. J. Hill, Scribe. The examination was very creditable to the candidate, and highly satisfactory to the council. The installing services were as follows:—Reading minutes of the council by the Scribe; invocation and reading Scripture by Rev. D. Knowles, of Columbus City; introductory prayer by Rev. M. B. Starr, of Muscatine; sermon by Prof. Ripley, of Iowa College; installing prayer by Rev. E. Mead, of Rockingham; charge to the pastor by Rev. H. W. Cobb, of Tipton; right-hand of fellowship by Rev. J. J. Hill, of Albany, Ill.; address to the people by Rev. E. Adams, of Davenport; benediction by the pastor.

The exercises were well sustained,—solemn, appropriate, and impressive. The singing by the choir was spirit-stirring, and tastefully executed. The church and society are happily united in their pastor, and have given him the highest proof of their confidence and affection by inviting him to the permanent charge of their spiritual interests, after laboring more than nine years among them as a supply. They have increased his salary and also assumed his entire support. The congregation are now worshiping in the basement of a neat brick edifice, which will cost, including the lot, about $7000. Surely Mr. R. enters upon his pastorate with encouraging prospects of usefulness.

J. J. H.

UNION REVIVAL MEETINGS.—A few of the Welsh Congregational ministers of Schuylkill county, Pa., have commenced holding monthly revival meetings, the first of which was held at Belmonte, on Wednesday, 26th ult., when Rev. Messrs. Evans of Belmonte, Richards of St. Clair, Thomas of Tamaqua, and Williams of Minersville, took a part in the exercises of the meeting. A conference was held in the afternoon, and many valuable resolutions, bearing upon the importance of a revival, were adopted. The Sunday-school teachers of the various churches are to co-operate with the ministers in this important work. In the evening, sermons were preached and addresses delivered to quite a crowded audience. Great seriousness prevailed throughout the congregation. We strongly hope that these meetings will be blessed to the conversion of many souls to Christ. J. M. T.

TAMAQUA, Feb. 7, 1853.

RELIGIOUS LIBERTY IN FRANCE.—On Saturday (8th), MM. Recordon and Dugand, Protestant ministers, sentenced to 16f. fine and costs, by the tribunal of Troyes, for having made part, as chiefs and directors, of an association of upwards of twenty persons, who assembled on stated days, at Estissac, for religious purposes, appealed against that decision to the Imperial Court of Paris. On Saturday their case came before the court, when their advocate, M. Berthelin, stated that the persons who composed the meeting were *bona fide* Protestants, that the two ministers had been invested by the General Consistory of Meaux with the necessary powers, and that the community had been *actually installed by the authorities in the hall of one of the municipal buildings*. When the new mayor was appointed, in 1852, they had been deprived of the use of that hall, and obliged to remove to the house of a carpenter, named Solay, where they continued to meet until the 13th June, when the prefect of the department ordered their meeting-place to be closed. M. Berthelin argued that, since the various constitutions which had succeeded each other in France since 1789 had established the principle of liberty of worship, the special permission of the government was not requisite in a case like this. M. Gaujal, the Attorney-General, defended the decision of the Court of Troyes, contending that those *Protestants were socialists*, who assumed the mask of religion to disguise their subversive designs, and that the principle of freedom of conscience had nothing to do in the case. *The Imperial Court* rejected the appeal, and confirmed the decision of the first judges.

POWER OF THE POPE.—The following striking example of the power of the Pope is given in a private letter from Turin:—

"The ministers have prepared a new Civil Marriages Bill, which they will present at the commencement of the next session, after creating eight or ten senators. The cause of the recent withdrawal of a similar measure from the legislature after it had been passed in the Chamber of Deputies, was the effect produced by the publication of the Pope's letter to King Victor-Emanuel. *This effect was so great that the senators who are most nearly connected with the government, by position and opinion, absented themselves from the division.* Amongst such were Count Pollone, director-general of ports, and an intimate friend of Count Cavour; M. Gallina, who since his return from Paris has filled several important posts; M. Plana, M. Mariani, and other great functionaries."

FRENCH MISSION IN CINCINNATI.—A correspondent of the *Western Missionary* describes the rise and success of a mission which he was led to establish more than three years ago, in connection with the German Reformed church, at request of some pious Swiss and French emigrants who did not understand either English or German, but desired the means of grace in their own language. He says:

"The blessing which has rested on my labors furnishes a remarkable evidence of God's power to move His heart, for every charm that human eloquence can lend was of course wanting in the case of one who has to learn over again the language in which he was thus proclaiming *Christ* and Him crucified. The number of French and Swiss who are attending this service is yet small; but their influence extends, even now, to little more than 25 persons. But it is altogether large enough to test the influence of that Gospel which is mighty to the converting and the building up of those who suffer themselves to be brought within its reach. Nor have the benefits of this service been confined to those who are of French or Swiss origin. If we are taught to regard religion as a power which removes every barrier which national diversities have raised, as a power which unites the Jew and Gentile, the Barbarian and the Greek, the Scythian and the Roman, the services conferred to have an opportunity of exemplifying this power in a somewhat striking manner. As the French language is spoken very generally in Europe as well as in other parts of the world, representatives from Italy, Poland, Hungary, Holland, Canada, Germany, and even from the regions of Tartary, have attended these services."

Rev. R. F. Bunting, late of the Theological Seminary, Princeton, having received an invitation to supply the pulpit of a colony from the First Presbyterian church, Houston, Texas, desires correspondents to address him at Houston.

Rev. John L. Kirkpatrick, D.D., of Gainesville, Ala., has received a call to the Giebe-street Presbyterian church, Charleston, S. C.

Rev. L. W. Chaney was ordained at Hamilton, N. Y., by a council on the 29th ult. Sermon by Rev. Mr. Worcester, of Vermont.

The Rev. E. J. Doolittle of Hebron has asked and received a dismission from his pastoral charge.

ST. STEPHEN'S CHURCH.—It is said that the Vestry of St. Stephen's church, corner of Broome and Chrystie-streets, have granted to their pastor, Rev. Dr. Price, leave of absence for one year, in order to enable him to travel in Europe for the benefit of his health. They have also determined not only to continue his salary, but to supply his place at their own expense while absent.

NEW MEXICO.—Under date of October 25th, Bro. L. Smith, writing to the Baptist Mission Rooms from Sante Fe, says:

"Until three Sundays ago, we have had preaching in Spanish when I have been at home, and we have succeeded in forming, I think, what may be called a permanent congregation of Mexicans, as some four or five women come regularly and seem much interested. This is a small beginning, but it is a nucleus around which mighty results may gather. Our success will, I think, begin with the women."

PENNSYLVANIA.—The interest on the subject of personal religion which, a short time ago, we noted as existing in Florence, Pa., still continues. A letter received under date of 21st ult., says:—"We have had a glorious work in our church for some two months; twenty-seven persons have been admitted to communion. There are now some twenty-five more who entertain a hope that they have experienced a change of heart; and many, very many, are more or less concerned for their soul's salvation."

We are glad to learn that the Rev. Dr. Turnbull, of the First Baptist church in this city, announced to his congregation last Sabbath that after mature deliberation he had come to the conclusion not to accept the call which had been extended to him by the Spruce-street Baptist church of Philadelphia. His congregation feel highly gratified at this decision. This separation of pastor and people, without sufficient cause, we believe has become far too frequent for the honor of Christ or the progress of religion in the world.—*Secretary.*

Rev. I. Ingraham, agent for the "United Education Cause" in Western New York, having changed his residence from Auburn to Geneva, N. Y., desires that all communications designed for him may be directed to the latter place.

FOREIGN.

Arrival of the Niagara.—The Cunard steamer arrived on Sunday afternoon, having left Liverpool Jan. 29th. Among the passengers was Chevalier Hulsemann, ventured back after the death of Mr. Webster. Cotton brisk, and has advanced ¼d. Breadstuffs continue dull, with a slight decline. There is a rumor that Mr. Gladstone is to resign the post of Chancellor of the Exchequer, on account of an irreconcilable difference with his colleagues as to the adjustment of the income tax, and that Sir Francis Baring is to be his successor. Lord Shaftesbury has rejoined to the so-called reply of "American Ladies." The long and short of the case, he says, is this:

"We have had, and we still have, in England many evils, but we are now doing our best to remove them. They have had, and they still have in America a great evil, which they not only will not endeavor to remove, but they make it daily worse—witness their fugitive slave law; reviling, moreover, and persecuting every one who ventures to jog their memories on things of vital importance to the temporal and eternal interests of the human race."

Newman.—The rule for a new trial in the case of the Queen (for Achilli) vs. Newman is discharged, and Dr. Newman will be brought up for judgment on Monday.

Australia.—The non-arrival of any large proportion of the vessels known to be on their way with gold from Australia, causes disappointment in London. Nearly a million and a half sterling was at sea previous to last advices via Singapore, and it is probable the Great Britain and Sydney, steamers, are now within four or five weeks of their return with an equal amount. At the same time the exportation of goods has been going on to an unprecedented extent, and is increasing, so that Australia is at present debtor to shipments from England, say £3,000,000 sterling.

In consequence of the present scarcity of seamen for homeward voyages from Australia, orders have been sent to India by government to encourage the emigration to Australia of Lascars, to be employed in navigating homeward shipping.

The great mortality on board emigrant ships to Australia is attracting public attention.

The Tigris.—A letter from Bagdad states that an English steamer had entered the river Tigris, for the purpose of ascertaining whether it will be practicable to establish a regular communication with the Gulf of Persia.

Since the fortunate change in the weather, agricultural operations have been resumed in all parts of the country, and the farmers are using their best efforts to make up for the delay caused by the rains.

France.—The civil contract of marriage by the Emperor Napoleon III with the Countess Montigo, was publicly ratified on Saturday, Jan. 29, the ceremony being presided over by M. Fould, a Jew. The marriage with religious forms was to take place on Sunday at the Church of Notre Dame, the solemnization to be by the Archbishop of Paris.

The Empress Eugenie has very sensibly written to the corporation of Paris, declining to accept their present of jewelry, and suggesting that they had better lay out the money in works of charity.

It is said that an amnesty on an extensive scale will be promulgated to-morrow (30th), immediately after the marriage.

The health of the Countess of Chambord is in an alarming state, and physicians have expressed little hope of her recovery.

The Paris correspondent of the London *Daily News* shows the financial aspects of affairs.

"In the list of bankrupts now posted at the Bourse may be seen the name of Maret de Bassano, 19, Place de Vendome, as *gerant* of the Bone Mining Company, Algeria. If the French law required the various designations by which a bankrupt is known, to be published with all the particularity enforced in Portugal-street, it would have been necessary to add to the above description, 'Now Duke of Bassano, Grand Chamberlin to his Imperial Majesty, Napoleon III,' for such is the proper style and title of the manager of the bone miner, and I understand the shareholders are loud and bitter in their complaints against this exalted personage for having led them into a bad speculation.

"I have just heard a striking instance of the way in which ducks and drakes are made of public money. M. Thayer, a member of the present senate, had a pension under Napoleon I of 2000 fr. for 'services rendered.' This pension, like all others of the same class, ceased with the restoration in 1815. M. Thayer has just been restored to the pension list, and has, moreover, been paid the whole of the arrears, amounting to 74,000 fr. I am told that on receiving the money, he exclaimed: 'Well, that is so much recovered from the enemy.' I know not where this kind of thing is to stop. The name of those claiming to be creditors of the empire is legion."

GENERAL NEWS.

The State Trials.—The outgoing government seem determined to make something even yet out of state trials, if possible. The proceedings of the Cuban Invasion, in the New Orleans, of the owners of the Cleopatra in this city, of Capt. Levy for writing a letter to Mexico concerning the Tehuantepec negotiation, of Wright and Hayden and others for the rescue of Shadrach at Boston, have all ended in the entire defeat of the government, involving an expenditure doubtless of hundreds of thousands of dollars. The escape of Jerry at Syracuse was in its circumstances very galling to the government, coming after so specific a threat that the odious fugitive slave law should certainly be enforced even in Syracuse, the escape being effected so publicly, and in the Presidential election, the last hope of obtaining the Seward vote. There being but little hope of obtaining such evidence in the interior of the State, under Judge Conkling, the prosecution has been vexatiously continued until his place has been filled with a member of the very Cabinet which first urged the passage of the law, and then directed the prosecution—for treason, if possible, and if not that, for a misdemeanor. We have at length had three trials, occupying about as many weeks. One man was convicted of an offense against the old law of '93, but the case is carried up for error in the Judge's directions, the party being abroad on moderate bail. The second was acquitted. The third case was given to the jury, who were unable to agree, although the Judge tried hard to enlighten them by reading the whole of his notes of testimony a second time; but they stood 8 for acquittal and 4 for conviction, and so were discharged. The Albany correspondent of the *Evening Post* writes, Feb. 11:—

"Gen. Nye, Mr. Hillis, and Mr. Sedgwick, of Syracuse, who have, term after term, for a year past, been dragged from place to place, with a crowd of witnesses in these cases, and have labored assiduously and without reward, in defense of the accused, prayed that the prosecution, after two signal failures to convict, should be abandoned. The government imperatively required to be present at the State Circuits, and other causes. The court refused, and the prosecutions, which only serve to prove the impotence of the government, are still to go on."

Model Houses.—The *Courier & Enquirer* says that a gentleman of this city is building a Model House, so called, on Thirty-seventh-street, designed to furnish wholesome tenements for working men at a cheap rate, embracing all the advantages of the English plan, with abundance of Yankee inventions by way of improvement.

"The building is forty feet by thirty-seven in area, four stories (exclusive of the basement) in height, and is calculated for the accommodation of thirty-nine families, each set of family apartments consisting of a parlor twelve feet by fourteen, with an alcove four feet by eight, a bedroom eight feet by ten, a kitchen eight feet by ten, with a pantry coal bin attached. In the basement is a large coal bin capable of containing one hundred and fifty tons, to be filled by the proprietor at that month of the year when coal is cheapest, and to be sold to the occupants of the house as required. The roof is tinned, and provided with fittings for drying clothes, and with screens to protect in summer against the heat of the sun. Every part of the building is thoroughly ventilated, and supplied with Croton water and gas. In the rear is a yard extending the entire length, and eighteen feet in width. At the main entrance is a small room to be occupied by a portress, whose business it will be to keep clean the stairways and the common halls, and to see that the entire premises are kept in the best order. The structure cost nearly forty thousand dollars, and the rent required from its different tenants will probably average about one hundred dollars per annum, which will yield about ten per cent profit to the proprietor."

We hope such enterprises will be multiplied.

Money.—From the "Money Article" of the *Courier & Enquirer* of Monday we cull the following notes:

The tendency of the money market is downwards in all the principal centres of trade in the territory of Nebraska, to embrace all the territory lying west of the states of Iowa and Missouri to the Rocky Mountains, running south to Utah, and north to latitude 43 deg. N. The other is the territory of Washington, which is to embrace all of Oregon lying north of the Columbia river eastward to the Rocky Mountains, on the line of 46 deg. N., from the point where the river touches that parallel of latitude.

Australian Gold Dust.—The whaleship Jefferson spoke on the 24th December, in lat. 29 27 S., long. 84 27 W., with Pilot Boat Bella, of Glasgow, 55 days from Port Philip, Australia, with 100,000 ounces of gold dust on freight, and 20,000 ounces in the hands of passengers, bound to London.

Weekly Line to California.—The United States Mail Steamship Company intend to run a weekly line of steamers to San Francisco, commencing the 20th of March. The days fixed upon are the 5th, 13th, 20th, and 28th of each month from New York, and the 1st, 9th, 16th, and 24th from San Francisco.

Purity of Croton Water.—By the annual report of the Croton Aqueduct Department in New York, it appears that on drawing off the water from the distributing reservoir for the first time since the water was let in ten years ago, the depth of sediment was not equal to one inch of solid matter.

North Carolina.—The *Standard*, a democratic paper, says that internal improvements and common schools "have become the settled policy of the State." It also says, "many of those who opposed internal improvements have already perceived their advantages and realized their benefits."

Smoking.—A leading medical practitioner, at Brighton, England, has lately given a list of sixteen cases of paralysis, produced by smoking, which came under his own knowledge, within the last six months.

Fourteen.—Franklin Pierce is the fourteenth president. His initials stand for it, and his name in full counts fourteen letters.

Charleston, S. C.—There were eighteen deaths in Charleston the past week—nine white and nine colored persons. The city is remarkably healthy.

From California.—The steamer Uncle Sam arrived on Sunday from Aspinwall, with news from San Francisco to Jan. 15. This ship and the Ohio brought about two millions of dollars' worth of gold. The U. S. came from Kingston to Sandy Hook in 5 days 13 hours.

The travel on the Isthmus is represented to be remarkably passenger having progressed from ocean to ocean in 20 hours, the rainy season having terminated.

The transit route across the Isthmus of Nicaragua is in excellent traveling condition—road in fine order and river high. No sickness on the route.

The legislature of California met the 3d of January, but up to the present time have done nothing of moment. The executive message and accompanying documents have been referred to a committee.

The old project of calling a constitutional convention is once more on the tapis. The ostensible object, as set forth by the Executive in his message, is to abolish certain offices created by the constitution; but the real end is the abrogation of the anti-slavery clause and the division of the State.

The startling fact is made to appear that our expenditures exceed our receipts nearly $600,000 per annum. Our present civil debt is shown to be $1,388,213 78. The war debt is $771,190 05. Making the entire debt of the State $2,159,403 83. Under such an exhibit as this, taxation will be enormous.

Nevada County has taken the initiative toward perfecting the quartz-mining laws of the State, by adopting a code which, for simplicity combined with practical utility, is said to be perfect.

The relief committee of Sacramento have disbursed bounty to more than six hundred destitute persons, of whom two hundred and sixty-seven were widows and children.

During the year ending Dec. 31, 1852, there arrived at San Francisco by sea 64,640 passengers; during the same time 23,196 persons departed, showing an addition to our population by sea of 41,444 for the year.

On Tuesday a party of eighteen men arrived at Nevada from Downiville in a most deplorable condition, half-starved and severely frost-bitten. They are a portion of the able-bodied citizens of that place, many seventy of whom have already left in consequence of the extreme scarcity of provisions. They report that the greatest destitution prevails in that place. The season is terribly inclement—inhabitants buried in snow, and scarcely any provisions in the market. There are but 150 pounds of flour in the place, and of pork, beans and meal absolutely none.

From Oregon.—News received to January 7.

The weather experienced in Oregon during the last two weeks in December was the coldest ever before known in the country.

Snow had fallen at Portland to the depth of one foot, and the mercury for six days stood below freezing point.

This unusually cold weather, together with the large quantity of snow fallen, continued to destroy a large proportion of the stock throughout the country; particularly among the immigrant cattle.

The people of Oregon were suffering severely from the scarcity and high prices of all kinds of provisions.

It is well known that a large number of the immigrants are almost entirely destitute, and as many of them arrived just as winter was setting in, the wonder is how they have managed to grapple so uncomplainingly with a state of things so unfavorable, as they have done. But that there is much actual want among them is notorious; it cannot be otherwise; and just at this time there is very little labor to be obtained.

From Utah.—Mr. Borland, with the Salt Lake mail, arrived at Sacramento Jan. 7, having left Salt Lake Nov. 1, and encountered snows of great depth and severity, and having lived for the last six days wholly on strong coffee, their only provision!

From the Sandwich Islands.—News up to Dec. 15. The agricultural convention voted to raise a stock company with $50,000, to establish a plantation for cultivating sugar and oranges. The *Polynesian* publishes a list of 200 whale ships that have touched at Honolulu, 102 at Lahaina, and 38 at Hilo; a total of 339, valued at $11,000,000, with cargoes valued at 8½ millions; the seamen were 10,000, besides the masters and officers.

Rey West.—The population of this Island City is chiefly supported by wrecking. A correspondent of the *Tribune*, Jan. 22, mentions eight wrecks already in the month of January, having 6900 bales of cotton. The salvage will be 50,000, and expenses a still larger sum, making business very lively. The writer says that a large number of wrecks are voluntary, and that the business is reduced to a system, the known power of the currents there affording a plausible pretext for making a wreck in fair weather, with very little expoeure.

"Last year there were but 22 wrecks upon this coast, and the total amount of salvages and expenses $162,700. In 1849 they were $219,160; and during the eight years previous to the present, the aggregate amount was $1,434,584. You will thus see that the prospects of the present year, to the wreckers, are unusually flattering—eight wrecks in 20 days, and the salvages and expenses at least $100,000."

New Bell Foundry.—Messrs. Jones & Hitchcock, whose new Bell Foundry at Troy is advertised in our columns, have obtained ample testimonials of their ability to give satisfaction to those who may employ them. They have cast an alarm bell of 10,500 lbs. for this city. The Troy *Daily Times* says:—

"It is one of the largest bells ever cast in this country; indeed, we know of but one that surpasses it in size, and even the tone of that does not surpass or equal this, which is a low, deep one, in the key of C. It is a beautiful and heavy piece of casting.

"Mr. Hitchcock, one of the proprietors, was formerly the foreman in the shop of Meneely, West Troy, and is a gentleman who perfectly understands his business, as is also Mr. Jones, who is an old and experienced foundryman."

Vermont.—The people of Vermont, on Tuesday last, decided by a decisive majority that they would not have alcohol to rule over them any longer, but would have the Maine law carried into effect on the First of March. Returns have been received from 106 towns, giving a majority of 3962. A correspondent of the *Tribune* says that many poor inebriates voted for the law, as a deliverer. He adds:—

"Vermont is right side up. Let other States go and do likewise. Your city liquor dealers will bear in mind that this law will cut off their streams of liquid poison which have been pouring into this State for some years past. The law will be executed here."

Bowen & M'Namee.—A Boston paper has reported that these gentlemen have sold their magnificent marble store, 112 and 114 Broadway, (where they sell silks and not principles,) ittending to build farther up. We have learned that the first part of the rumor is incorrect, as they have not sold their present premises; but it is true that they have bought lots at the corner of Broadway and Pearl-street, opposite the New York Hospital. The land measures 75 feet on Broadway and 150 feet on Pearl-street—a magnificent property. What they intend to do with it they have not yet announced to the public.

Arrivals of Tea and Fruit.—29,944 packages of tea arrived at New York on Sunday from China; and 5987 boxes oranges, 2300 boxes lemons, 9473 boxes, 3288 half, and 584 quarter boxes and 50 barrels raisins, from the Mediterranean.

Arctic.—The proposed Arctic expedition from this city is in process of organization, with the full expectation of setting sail in May next. The officers have been selected, and most of the crew.

Criminal Cases.—The following is the calendar of cases to be tried during this month, in the Court of General Sessions:—

Homicide, 3; assault with intent to kill, 5; robbery, 6; burglary and attempts, 13; grand larceny, 37; false pretenses, 7; inciting to a felony, 1; indicted, 2. Total, 64.

A Significant Fact.—Four hundred years have elapsed since the invention of printing, yet books are not in circulation all over the globe; while the use of tobacco became universal within fifty years of its discovery.

Boston, Feb. 8.—A letter received in this city reports that the steamer West Wind, from New York, bound for Australia, was at Ascension on the 31st of December, with 209 passengers, in search of coal. There was, however, none to be had on the island, and she had already been detained seven weeks.

Scarlet Fever.—The Boston *Courier* is informed that the dreadful scarlet fever and throat distemper has carried off some hundred children in the town of Waltham, within a few months. There is no excitement in Boston.

Salt of Nitrogen.—We learn that at a sale at Chester, on the 11th inst., of 71 negroes, the average price obtained was $618. Among them were three old negroes, for which only $182 was given in the aggregate. A blacksmith sold for $1730.—*Charleston (S. C.) Merc.*

Office-Hunting.—There are 450 applicants for the eight harbor-master appointments to be made by the governor; and if he holds on a while longer, the list will run up to 600. He seems to be in no hurry, and the senate exhibits a not less exemplary patience, having declined, two or three times, to go into executive session.

The Vice President.—The U. S. steamship Fulton, with Hon. W. R. King on board, arrived at Havana on the 6th inst. Mr. King was in improved health.

Strike.—A strike for higher wages among the laborers in all the various departments connected with the Baltimore and Ohio railroad took place in Baltimore on Thursday. Some 2500 to 3000 persons were engaged in it.

Morality in Congress.—Three senators and four representatives and also one head of a department have died since the commencement of the first session; six were from the eastern states—Webster, Upham, Rantoul, Thompson, Fowler and Andrews.

Homestead Exemption.—Seventeen states, at least, have passed homestead laws Of the southern states, Georgia exempts twenty acres, not exceeding in value $250; Florida exempts forty acres, not exceeding in value $400; Alabama, forty acres, or house and lot in town, $300; Texas, two hundred acres, $500; California, the land of gold, $500; South Carolina, forty acres, $500.

Monopolies.—We find the following account in the papers of proceedings in the legislature of New Jersey:

The charter of the Great Southern or Air Line Railroad from Keyport to the Delaware Bay was also postponed, ostensibly for further consideration, but really through the opposition of the Camden and Amboy Railroad, whose interests will, of course, be materially affected by its passage.

Butter.—The *Fredonia Censor*, in noticing the fall of butter in Albany, New York, &c., states that a great reduction has taken place in Chautauque county, and that some lots for which 25 cents per pound was lately refused, are now selling at 16 cents in trade.

Lake Superior.—The *Minnesota Democrat* of the 26th ultimo announces the arrival at St. Paul, of Mr. Julius Austrian, merchant of Lapointe. He came by the way of Fond du Lac, Sandy Lake, and Crow Wing—a distance of about 460 miles, and made the trip in 19 days. He traveled on snow shoes, with a dog train, carrying provisions and baggage, and voyageurs for guides and camping, the party sleeping out in the open air almost every night till they reached Crow Wing, some 140 miles from St. Paul. During their of their journey the snow averaged a depth of four feet. In the early part of December it was very cold at Lake Superior, the spirit falling at Lapointe on the night of the 22d to 54 degrees below zero. More fish were taken from Lake Superior last fall than in any previous season. Mr. A. put up 200 barrels in one month for shipment. At Lapointe flour was selling, when Mr. A. left, at $10 to $13 per barrel; at Fond du Lac, $18, and pork 50 cents per pound—California prices.

A Lucky Dream.—The Edgartown *Gazette* says a gentleman of that place, a brother of Capt. Pease, late master of the ship A. H. Howland, of this city, recently reported lost near Honolulu, some time since dreamed that his ship was totally wrecked. The circumstance so impressed his mind that he effected an insurance upon his brother's voyage to the amount of two thousand dollars! This is dreaming to some account.

Iowa.—From the census report, made by the secretary of state to the legislature, we obtain the following: Number of males in the state, 118,768; number of females, 109,004; number of colored males, 179; number of colored females, 182; number of voters, 43,019; number of militia, 36,539; number of aliens, 7211; total of inhabitants in the state, 230,988. The United States census of 1850 shows a population of 192,214. In 1840 the population was 43,111.

Punch.—About a question which has been much agitated here as well as in Europe, he says,—"Much agitation there is in Cuba, where everybody is asking what next? To this the cool reply on the part of Brother Jonathan is, *An-nexed*, of course."

Proclaiton.—One of the Committee of Investigation states, that, judging from the evidence already taken, he has no doubt that at least one-third of the amount (600,000) appropriated by Congress for the erection of the Capitol extension has been squandered, and that various parties, high and low, are implicated in the transactions.

Youthful Crime.—Two boys have been arrested in Springfield, Mass., on suspicion of having set fire to a closet in the school-room, and then going out and locking the door on the outside, so as to prevent the escape of the teacher and scholars. The fire was extinguished before it had done much injury. Such an act is foolhardy.

Madeira.—Of the 80,000 inhabitants of the Island, probably 60,000 are to-day needy, while 40,000 must perish unless assisted from abroad. Such is the statement of the New York papers, and an urgent appeal is made on behalf of the destitute inhabitants of the island.

Agricultural Prosperity in the South.—The New Orleans *Bulletin* says that the present condition of the planters of the South, in a pecuniary sense, is infinitely more favorable than at any time within the last ten or fifteen years. As a general thing, abundant crops of every description have rewarded the farmer, and plenty, if not profusion, of all the necessaries, to say nothing of the dispensable luxuries of life, may be found throughout the length and breadth of the slaveholding states.

Legislative Inquiry.—A committee has been raised in the State Senate to investigate the charges of corruption, bribery, &c., against the Common Council of this city, especially in reference to the Broadway railroad grant. The aldermen will now have a chance of proving that high degree of honesty which they so persistently cry claim to, which their intimate public acts so resolutely refuse to give them credit for.

3 Week's Transactions in Real Estate.—During the six days ending on Thursday evening, the six principal real estate auctioneers in this city sold property by auction to the amount of one million four hundred and sixty thousand dollars. The same gentlemen have also disposed of property at private sale during the same period amounting to three hundred thousand dollars, showing a total for the week of *one million seven hundred and sixty thousand dollars.* The largest price for which any single piece of property sold during the week was $79,000, for the store (ordinary brick) and lot on the corner of Cedar-street and Broadway, fifteen feet front by one hundred.—*Cour. & Enq.*

Ericsson's Engine.—The publishers of the New York *Evening Post* have contracted for one of Ericsson's caloric engines. It is to have sufficient power to drive one of Hoe's rotary presses at the rate of 10,000 impressions an hour, and four job-office presses, with a reserve force of two or three horse power, and yet it is to occupy only the space inclosed in a cast iron box six feet square and between five and six feet high. It is to be finished and in operation by the middle of April.

Dismissals.—President Fillmore has dismissed Major Gibson, of the marine corps, and Lieut. Hawkins, of the mounted riflemen, from the service, for neglecting the settlement of their public accounts.

Cincinnati.—Quite a number of the tax-payers in Cincinnati run into the thousands—Mr. Nicholas Longworth as high as $19,177. He must feel poor about the time the tax-gatherer comes round.

For Australia.—The Cincinnati *Gazette* announces that a company of fifty young men from that city will leave for Australia via Liverpool on or about the 1st of March.

New Jersey.—The legislature in joint meeting just elected John R. Thomson, United States Senator in place of Commodore Stockton, resigned. The vote was, for Thomson, 39—William L. Dayton, 27.

Newfoundland.—The articles to be sent from Newfoundland to the approaching Exhibition of the Industry of all Nations, at New York, will consist of the staple productions of fish and oil, ornithological and mineralogical specimens of rare beauty and value, and a very curious model of the seal fishery, besides Esquimaux curiosities, and a family of the natives of that country.

Banking.—We understand that the Phœnix and Hanover Banks have determined to receive uncurrent money from their dealers on the Metropolitan plan, and in conjunction, we believe, with the Metropolitan Bank. About twenty-five out of the forty-five city banks are now receiving country money.

Money.—The demand for money is active, but the market is well supplied, and all legitimate demands are readily met at from 5 to 7 per cent for all loans, usually at 6; at 6 to 7 per cent. for good mercantile papers.

Brick-making.—J. E. Holmes, of Hadley Falls, Mass., is constructing, for a gentleman of Taunton, a new machine for the manufacture of brick, which will turn out 60,000 bricks a day, with a pressure of 1400 tons executed upon every six bricks.

Clay.—The property of James B. Clay, Esq., son of the late Henry Clay, six miles north of St. Louis, was sold on the 26th ultimo, at private sale, to Archbishop Kenrick, for $50,000. There are 320 acres in the tract. It is to be used in part as a Catholic cemetery.

NEW YORK CATTLE MARKET.—FEB. 14.

(At the Washington Drove Yard, corner of 4th Avenue and Thirty-fourth-street, and at the Hudson River Bull's Head, foot of Robinson-street, for Beeves. For Cows, Calves, Sheep and Lambs, at Browning's, Sixth-street, near 2d Avenue; and at Chamberlain's, foot of Robinson-street.)

AT WASHINGTON DROVE YARD.—Offered, 1,600 beeves (400 southern and western, the remainder from this state). Prices steady at from 7 to 9¼ cents per lb. Market closed very firm. About 100 left over unsold.

AT BROWNING'S—Offered, 3,000 sheep and lambs, and all but 200 sold at from $2 50@$4 75@$6 00 for sheep, and $2 50 @4 25 for lambs. Cows and calves, 40 offered, and all sold at from $22 50@$42 50.

AT CHAMBERLAIN'S—Offered, 600 beef cattle; and all sold at from 7@9 cents. Cows and calves, 75 offered, and all taken at from $25 00@$35 00@$45 00—Market brisk. Sheep and lambs—offered 2,500. Sales of the former at from $5 00@ $6 00, and of the latter at from $2 50@$3 25. About 150 unsold.

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is unlawful and evil, whether publicly by laws and edicts, or privately. 2. When they connive and wink at evil, which by their authority they might redress. 3. When they put not forth their power fully to remove evil, according to the rule, though they show some dislike of it."

NEW THEMES.—"Charity and the Clergy: being a Review, by a Protestant Clergyman, of the 'New Themes' Controversy; together with Sundry Serious Reflections upon the Religious Press, Theological Magazines, Ecclesiastical Ambition, Growth of Moderation, Prostitution of the Pulpit, and General Decay of Christianity." Published by Lippincott, Grambo & Co. 12mo, pp. 208. This is the fourth publication of this extraordinary series.

STORY.—"Light and Shade; or, The Young Artist. A Tale. By Anna Harriet Dowrie." 12mo, pp. 267. Published by the Appletons.

MISERIES.—"The Miseries of Human Life: An Old Friend in a New Dress." 12mo, pp. 182. Putnam, publisher.

AMERICAN LIFE.—"The Deck of the Crescent City; a Picture of American Life. By William Giles Dix." Published by Putnam. 12mo. pp. 120. A sketch of "Young America," drawn a year ago.

SWEDENBORG.—M. Le Boys des Guays, in his preface to a new French translation of one of the works of Swedenborg, urges the importance of having the translation of those writings "strictly literal, with not a single word added or retrenched."

"The condition of fidelity should here be rigorously adhered to, not only on account of the nature of those works, but also because their author always uses the proper expression, and because there is not a single word in his writings which is not in its place, or which can be suppressed, or even changed, without injury to the symmetry or the sense of the sentence. And besides, who, without impertinence, could substitute his own thoughts for those transmitted to us by Swedenborg?"

QUARTERLIES.

L. Scott & Co.'s reprint of the "Westminster Review" for January presents a list of twelve articles, on Mary Tudor, Ireland, Charities of London, the English Stage, American Slavery, the Atomic Theory, Mormons, Webster, and Contemporary Literature of England, America, Germany and France. In the summary of American literature for the quarter, the only books it finds under the head of theology are Brownson's Essays, Vol. III, and A. J. Davis's "Great Harmonia." We copy from the article on Charities, a short paragraph on one of the most important branches of practical humanity now before the public—"the placing of decent and comfortable dwellings within reach of the poor."

"In our great cities, it often becomes impossible for the working classes to procure these for themselves. The establishment, therefore, of blocks of well built cottages, and of model lodging-houses, of healthy localities, is an exertion of benevolence which the strictest principle must approve. They are not gifts, they are investments of money, yielding an adequate remuneration, and for which the good they do to others is an incidental and additional return. They result from the employment of the thought, knowledge, and judgment of educated men on behalf of those who, though anxious for the advantage, and quite willing to pay for it, do not know how to set about procuring it."

MONTHLIES.

Woodworth's "Youth's Cabinet" is fairly waked up by the number of new rival publications that are entering the field.

The "Schoolfellow," southern though it be in its origin, takes to our cold climate as naturally as if its conductors were full-blooded Yankees. C. M. Saxton, publisher

The "American National Preacher," edited by Rev. J. M. Sherwood, and published by J. V. Pettis, 24 Beekman-street. The number for February contains two sermons—

"Heavenward Tendency of the Regenerated Soul. By Rev. Alvan Bond, D.D.

"Christianity and the Grog-shop." By Rev. Daniel P. Noyes.

Mr. Z. K. Pangborn, of Burlington, has commenced, under the sanction of the Vermont Teachers' Association, the issue of a monthly magazine, called "The Teachers' Voice." pp. 32. The multiplication of such publications shows that the best means for advancing a profession depend on the wisdom and energy of those who are in it. Published by C. Goodrich, Burlington, Vt.

POLYTECHNY.—"The American Polytechnic Journal; devoted to Science, Mechanic Arts, and Agriculture. Conducted by Prof. C. G. Page, J. J. Greenough, M. E., and Charles L. Fleischmann, C. E." The office in this city is at 6 Wall-street. Price, $3 per annum, or $10 for 5 copies. No. I is before us. pp. 80. The conductors have all been connected with the Patent Office at Washington, and are now associated as agents for patents; and their periodical will naturally take its direction from this fact. The comprehensiveness of the title is thus explained; and if they will not go too far back to begin, but apply themselves chiefly, as they appear to do, to the exhibition of the progressive development of Polytechny within the broad scope covered by the Law of Patents, they may look for durable usefulness and a prosperous career. The leading article in this number is an introductory one by Prof. Page on "Electro-Mechanics," with a brief prefatory piece on "the career of science," from which we copy a paragraph:

"Mr. Calhoun once remarked to us, while conversing upon the subject of electricity, that 'the subjugation of electricity to the mechanical necessities of man would mark the last era in human civilization.' Then elements, air, water, and heat had all been pressed into man's service, and electricity alone remained. But electricity has begun its work; and if the convictions of the great statesman accord with destiny, then that era has commenced. If so, the signs of the times point to an era of length immeasurable, and the number of whose developments is legion. Such is the province of science, and its prospects. Part of man's duty and destiny is to comprehend and know all that the GREAT CREATOR has put under his dominion, and he is yet hardly aroused to the task. The learning of the past is to fail to come only as the penumbra to that volume of light which will irradiate the escutcheon and make effulgent the crown of immortal genius."

We are glad to see the remark by the conductors, that they "are not yet converts to any doctrine or theory which identifies the mysterious *principle of life* with that of electricity." They say:

"We want and require the *experimentum crucis*. Thus far the imaginary currents of *Matteucci* and others have not been made sensible by any *external tests*. No secondary current has been produced by the most violent muscular action, nor external attraction, repulsion, or movement exhibited, nor deflection of the magnetic needle produced by internal currents of electricity in animals (unless they had special electrical organs), and to our knowledge no internal disturbance has ever been produced by *proximity* of the most powerful magnets, galvanic batteries, or electrified bodies. Some years ago we placed a celebrated somnambule within a great helix of insulated copper wire, and passed through this helix a strong current from a galvanic battery. No perceptible effects were produced either by a continuous current, or by one rapidly broken."

"We were once applied to for surgical aid by a young lady, who had broken a needle with the point deeply imbedded in the back of her hand. We placed her hand in a sling, and in contact with it a superior steel magnet, in such a position as to prevent the hand from working up the arm. This she wore almost constantly for a week, but there was no change wrought in any functions of the parts in contact with the magnet, and in the absence of *real, practical*, tangible, demonstrable, reciprocal, unsophisticated tests of the living functions of electricity and magnetism, we challenge all experimenters and theorists to the *external* test.

"A trite saying, 'that it is a poor rule that will not work both ways,' applies here. 'Action and reaction are equal,' and if the magnet or electric currents can so strangely affect and assimilate with the functions of life without reciprocity of action, then philosophy has gained a new principle, and magnetism a new property."

"Mrs. Whittelsey's Magazine for Mothers and Daughters" has a new feature—the addition of a few "domestic receipts." One is a direction for making good bread. We cannot judge of all the rules, but one of them we are sure is right—"Knead it well." If her rules will teach the "wives and daughters" of this country to make good bread, and if she will then add directions equally effective to make good butter, she will immensely accelerate the progress not only of domestic happiness, but of general refinement.

The *Congregationalist* thus discourses over the discontinuance of the (modern) Panoplist. "You that have tears," &c. We have not a word to add:

"The Panoplist; or the Christian Armory, published (with blue covers) by Crocker & Brewster, and read (with sympathetic face) by a rather select circle, IS DEAD. Now England (for the present) is past redemption. The following, from its obituary notice of itself, explains the matter. 'The chief reason for the discontinuance of this publication, is the fact that the Christian community is evidently not yet prepared to adopt the consequences which must follow an admission of the truth of our representations; and, consequently, not prepared impartially to read and judge.' 'In the mean time,' it proceeds, 'friends of God and of truth, be not discouraged!' To this we must say that we don't intend to be. In fact, we feel rather encouraged than otherwise by the existing state of things in New England. Notwithstanding this instance of mortality, we judge the millennium to be just three years nearer than it was three years ago, when the Panoplist was started.

"We make room for the following last request: 'Those persons who are indebted for the Panoplist are earnestly requested to remit the amount they owe to Crocker & Brewster, No. 47 Washington-street.' We hope they will do it. It is too bad to cheat the dead."

PAMPHLETS.

POLITICAL PREACHING.—"Political Duties a part of the Counsel of God." A Thanksgiving Sermon, preached in Franklin, Mass., by Rev. S. Hunt, pastor.

"Ministry at Large. Eleventh Annual Report of the Ministry at Large, in the City of Providence." By Edwin M. Stone.

We have received a pamphlet entitled "The American Board and the Indians," copied from the *American Missionary*. pp. 16. It contains the leading statements and proofs on the present condition of slavery among the Indian tribes who have attained so many of the blessings of Christian civilization under the instruction of the Board and its missionaries.

REPULSION.—"A Preliminary Treatise on the Law of Repulsion, as a universal Law of Nature; in which the Mosaic History of the Creation is vindicated and sustained, and various natural phenomena heretofore mysterious are clearly explained." pp. 64. Published by Lindsay & Blakiston. The author of the article requests philosophical comments to be sent to his publishers.

THE FUGITIVE LAW.—"The Slavecatcher Caught in the Meshes of the Divine Law." By Asa Rand, Minister of the Gospel. Collamer, Granger & Co., Ohio. pp. 43. Published by Smead & Cowles, Cleveland.

ROMANISM IN OUR COUNTRY.—The *Christian Register* has an article on this subject based on the "Metropolitan Catholic Almanac," which is published at Baltimore as the official register of the R. C. church. It exhibits 36 dioceses, having 1545 churches, 627 stations, 1338 clergymen in ministry, 157 otherwise employed, 33 ecclesiastical institutions, 512 clerical students, &c., and estimating for four other dioceses, a total number of Catholics in the U. S. of 2,096,800 persons. The return a year ago was 1,980,600 persons, showing an increase of 116,300 persons in a year. The ratio of natural increase in this country is 3 per cent. which would give 59,400, leaving 56,900 as the total gain by both emigrations and conversions. But it is believed that at least 247,000 Roman Catholics arrived in this country during the year, so that the total gain must have been 306,400, without allowing for a single convert. Where are the 196,100 who do not appear in the returns?

NEWSPAPERS.

The "Musical Review and Choral Advocate," edited by C. M. Cady, and published by Mason & Law, has for its embellishment the present month an engraving of the "Summer Residence of I. B. Woodbury, Esq.," one of the "contributing editors" of the paper. It is beautifully situated, on the borders of Wenham Lake—and is itself an evidence of the advance of musical culture among us, when the cultivators can dwell in such villas.

We have to record the appearance of a fourth Episcopal newspaper in this city, as an additional exponent of the "Peace and Unity" which the "regimen of bishops" is capable of affording to a community of religious congregations. The "Church Journal" is a very handsome sheet, published by Pudney & Russell, 80 Broadway, and edited, report says, by Rev. Messrs. J. H. Hobart and J. H. Hopkins, both sons of eminent bishops. It is understood to be the official organ of Bishop Wainwright, as the *Churchman* is of the suspended Bishop Onderdonk, the *Evangelical Catholic* of Dr. Muhlenberg, and the *Protestant Churchman* of Dr. Tyng and his friends.

RELIGIOUS INTELLIGENCE.

BINGHAMTON.—Rev. Dennis Platt was dismissed from his pastoral charge in Binghamton on the 18th Jan. Reasons assigned: inadequacy of support—mental exhaustion and prostration in consequence of severe labor and peculiar trials—and a conviction that under a new pastor, the church, now happily relieved from former embarrassments, will be more likely to gather new strength from the surrounding community. Rev. Chester Fitch, late of New Marlboro, Mass. has been invited to fill the vacancy, and is expected soon to commence his labors. The Council, in announcing the result, remarks:—

"In view of the facts presented it is deemed advisable, on the whole, that the pastoral relation be dissolved. It is however with deep regret and much reluctance that the Council have come to this result. It involves the separation of a brother beloved, *whose praise is in all our churches*, from a sister church; and the dissolution of the pastoral relation, which should ever be regarded as most sacred and endearing.

"It is a source of congratulation, however, that the dissolution has been effected with mutual good will; and that, though pastor and people may no longer be co-laborers in the same field, the results of their former labors remain; and that in the midst of the severest trials and most formidable obstacles, the church and society have steadily advanced in numbers and strength.

"Especially is it cause of rejoicing, and full of promise for the future that, with the advice of the retiring pastor, the church have already extended a call, with entire unanimity, to a pastor elect."

THE NORTH AND SOUTH.—Taking up the *Journal of Missions* for February, and reading the table of donations in December last to the A.B.C.F.M., I find that the amount received in that month from the States and Territories was as follows:

Six New England States,	$14,885 00
Three Middle States,	7,780 81
Six Western States,	2,422 54
Eight Slave States, and D. of C.,	108 86
Seven Slave States,	000 00

And if the donations during the same month to the American Missionary Association be added, $4,972 84, none of which came from the Slave States, the disparity between the offerings of the Free and Slave States to these Societies, will be still more striking:—

From 15 Free States,	$29,561 19
From 15 Slave States,	108 86

What is the reason? S. A.

MUSCATINE, IOWA.—Rev. A. B. Robbins was installed pastor of the First Evangelical Congregational church, in this place, by an ecclesiastical council convened for that purpose,—Rev. E. Adams, Moderator, and Rev. J. J. Hill, Scribe. The examination was very creditable to the candidate, and highly satisfactory to the council. The installing services were as follows:—Reading minutes of the council by the Scribe; invocation and reading Scripture by Rev. D. Knowles, of Columbus City; introductory prayer by Rev. M. B. Starr, of Muscatine; sermon by Prof. Ripley, of Iowa College; installing prayer by Rev. E. Mead, of Rockingham; charge to the pastor by Rev. H. W. Cobb, of Tipton; right-hand of fellowship by Rev. J. J. Hill, of Albany, Ill.; address to the people by Rev. E. Adams, of Davenport; benediction by the pastor.

The exercises were well sustained,—solemn, appropriate, and impressive. The singing by the choir was spirit-stirring, and tastefully executed. The church and society are happily united in their pastor, and have given him the highest proof of their confidence and affection by inviting him to the permanent charge of their spiritual interests, after laboring more than nine years among them as a supply. They have increased his salary and also assumed his entire support. The congregation are now worshiping in the basement of a neat brick edifice, which will cost, including the lot, about $7000. Surely Mr. R. enters upon his pastorate with encouraging prospects of usefulness.

J. J. H.

UNION REVIVAL MEETINGS.—A few of the Welsh Congregational ministers of Schuylkill county, Pa., have commenced holding monthly revival meetings, the first of which was held at Belmonte, on Wednesday, 26th ult., when Rev. Messrs. Evans of Belmonte, Richards of St. Clair, Thomas of Tamaqua, and Williams of Minersville, took a part in the exercises of the meeting. A conference was held in the afternoon, and many valuable resolutions, bearing upon the importance of a revival, were adopted. The Sunday-school teachers of the various churches are to co-operate with the ministers in this important work. In the evening, sermons were preached and addresses delivered to quite a crowded audience. Great seriousness prevailed throughout the congregation. We strongly hope that these meetings will be blessed to the conversion of many souls to Christ. J. M. T.

TAMAQUA, Feb. 7, 1853.

RELIGIOUS LIBERTY IN FRANCE.—On Saturday (8th), M.M. Recordon and Dugand, Protestant ministers, sentenced to 16f. fine and costs, by the tribunal of Troyes, for having made part, as chiefs and directors, of an association of upwards of twenty persons, who assembled on stated days, at Estissac, for religious purposes, appealed against that decision to the Imperial Court of Paris. On Saturday their case came before the court, when their advocate, M. Berthelin, stated that the persons who composed the meeting were *bona fide* Protestants, that the two ministers had been invested by the General Consistory of Meaux with the necessary powers, and that the community had been *actually installed by the authorities in the hall of one of the municipal buildings*. When the new mayor was appointed, in 1852, they had been deprived of the use of that hall, and obliged to remove to the house of a carpenter, named Solay, where they continued to meet until the 13th June, when the prefect of the department ordered their meeting-place to be closed. M. Berthelin argued that, since the various constitutions which had succeeded each other in France since 1789 had established the principle of liberty of worship, the special permission of the government was not requisite in a case like this. M. Gaujal, the Attorney-General, defended the decision of the Court of Troyes, contending that those *Protestants were socialists*, who assumed the mask of religion to disguise their subversive designs, and that the principle of freedom of conscience had nothing to do in the case. *The Imperial Court* rejected the appeal, and confirmed the decision of the first judges.

POWER OF THE POPE.—The following striking example of the power of the Pope is given in a private letter from Turin:—

"The ministers have prepared a new Civil Marriages Bill, which they will present at the commencement of the next session, after creating eight or ten senators. The cause of the recent withdrawal of a similar measure from the legislature after it had been passed in the Chamber of Deputies, was the effect produced by the publication of the Pope's letter to King Victor-Emanuel. *This effect was so great that the senators who are most nearly connected with the government, by position and opinion, absented themselves from the division.* Amongst such were Count Pollone, director-general of ports, and an intimate friend of Count Cavour; M. Gallina, who since his return from Paris has filled several important posts; M. Plana, M. Mariani, and other great functionaries."

FRENCH MISSION IN CINCINNATI.—A correspondent of the *Western Missionary* describes the rise and success of a mission which he was led to establish more than three years ago, in connection with the German Reformed church, at request of some pious Swiss and French emigrants who did not understand either English or German, but desired the means of grace in their own language. He says:

"The blessing which has rested on my labors furnishes a remarkable evidence of God's power to move the heart, for every charm that human eloquence can lend was of course wanting in the case of one who has to learn over again the language in which he was thus proclaiming *Christ* and Him crucified. The number of French and Swiss who are attending this service is yet small; its direct influence extends, now now, to little more than 25 persons. But it is altogether large enough to test the influence of that Gospel which is mighty to the converting and the building up of those who suffer themselves to be brought within its reach. Nor have the benefits of this service been confined to those who are of French or Swiss origin. If we are taught to regard religion as a power which removes every barrier which national diversities have raised, as a power which makes the Jew and Gentile, the Barbarian and the Greek, the Scythian and the Roman, the services referred to have furnished an opportunity of exemplifying this power in a somewhat striking manner. As the French language is spoken very generally in Europe as well as in other parts of the world, representatives from Italy, Poland, Hungary, Holland, Canada, Germany, and from the regions of Tartary, have attended these services."

Rev. R. F. Bunting, late of the Theological Seminary, Princeton, having received an invitation to supply the pulpit of a colony from the First Presbyterian church, Houston, Texas, desires correspondents to address him at Houston.

Rev. John L. Kirkpatrick, D.D., of Gainesville, Ala., has received a call to the Glebe-street Presbyterian church, Charleston, S. C.

Rev. L. W. Chaney was ordained at Hamilton, N. Y., by a council on the 29th ult. Sermon by Rev. Prof. Woodbridge, of Vermont.

The Rev. E. J. Doolittle of Hebron has asked and received a dismission from his pastoral charge.

ST. STEPHEN'S CHURCH.—It is said that the Vestry of St. Stephen's church, corner of Broome and Christie-streets, have granted their pastor, Rev. Dr. Price, leave of absence for one year, in order to enable him to travel in Europe for the benefit of his health. They have also determined not only to continue his salary, but to supply his place at their own expense while absent.

NEW MEXICO.—Under date of October 25th, Bro. L. Smith, writing to the Baptist Mission Rooms from Santa Fe, says:

"Until three Sundays ago, we have had preaching in Spanish when I have been at home, and we have succeeded in forming, I think, what may be called a permanent congregation of Mexicans, as some four or five women come regularly and seem much interested. This is a small beginning, but it is a nucleus around which mighty results may gather. Our success will, I think, begin with the women."

PENNSYLVANIA.—The interest on the subject of personal religion which, a short time ago, we noted as existing in Florence, Pa., still continues. A letter received under date of 21st ult., says:—"We have had a glorious work in our church for some two months; twenty-seven persons have been admitted to communion. There are now some twenty-five more who entertain a hope that they have experienced a change of heart; and many, very many, are more or less concerned for their soul's salvation."

We are glad to learn that the Rev. Dr. Turnbull of the First Baptist church in this city, announced to his congregation last Sabbath that after mature deliberation he had come to the conclusion not to accept the call which had been extended to him by the Spruce-street Baptist church of Philadelphia. His congregation feel highly gratified at this decision. This separation of pastor and people, without sufficient cause, we believe has become far too frequent for the honor of Christ or the progress of religion in the world.—*Secretary*.

Rev. I. Ingraham, agent for the "United Education Cause" in the Western New York, having changed his residence from Auburn to Geneva, N. Y., desires that all communications designed for him may be directed to the latter place.

FOREIGN.

Arrival of the Niagara.—The Cunard steamer arrived on Sunday afternoon, having left Liverpool Jan. 29th. Among the passengers was Chevalier Hulsemann, ventured back after the death of Mr. Webster. Cotton brisk, and has advanced ¼d. Breadstuffs continue dull, with a slight decline. There is a rumor that Mr. Gladstone is to resign the post of Chancellor of the Exchequer, on account of an irreconcilable difference with his colleagues as to the adjustment of the income tax, and that Sir Francis Baring is to be his successor. Lord Shaftesbury has rejoined to the so-called reply of "American Ladies." The long and short of the case, he says, is this:

"We have had, and we still have, in England many evils, but we are now doing our best to remove them. They have to be dealt with, and they all have in America a great evil, which they not only will not endeavor to remove, but they make it daily worse—witness their fugitive slave law; reviling, moreover, and persecuting every one who ventures to jog their memories on things of vital importance to the temporal and eternal interests of the human race."

Newman.—The rule for a new trial in the case of the Queen (for Achilli) vs. Newman is discharged, and Dr. Newman will be brought up for judgment on Monday.

Australia.—The non-arrival of any large proportion of the vessels known to be on their way with gold from Australia, causes disappointment in London. Nearly a million and a half sterling was at sea previous to last advice via Singapore, and it is probable the Great Britain and Sydney, steamers, are now within four or five weeks of their return with an equal amount. At the same time the exportation of goods has been going on to an unprecedented extent, and is increasing, so that Australia is at present debtor to shipments from England, say £3,000,000 sterling.

In consequence of the present scarcity of seamen for homeward voyages from Australia, orders have been sent to India by government to encourage the emigration to Australia of Lascars, to be employed in navigating homeward shipping.

The great mortality on board emigrant ships to Australia is attracting public attention.

The Tigris.—A letter from Bagdad states that an English steamer had entered the river Tigris, for the purpose of ascertaining whether it will be practicable to establish a regular communication with the Gulf of Persia.

Since the fortunate change in the weather, agricultural operations have been resumed in all parts of the country, and the farmers are using their best efforts to make up for the delay caused by the rains.

France.—The civil contract of marriage by the Emperor Napoleon III with the Countess Montigo, was publicly ratified on Saturday, Jan. 29, the ceremony being presided over by M. Fould, a Jew. The marriage with religious forms was to take place on Sunday at the Church of Notre Dame, the solemnization to be by the Archbishop of Paris.

The Empress Eugenie has very sensibly written to the corporation of Paris, declining to accept their present of jewelry, and suggesting that they had better lay out the money in works of charity.

It is said that an amnesty on an extensive scale will be promulgated to-morrow (30th), immediately after the marriage.

The health of the Countess of Chambord is in an alarming state, and physicians have expressed little hope of her recovery.

The Paris correspondent of the London *Daily News* shows the financial aspects of affairs.

"In the list of bankrupts now posted at the Bourse may be seen the name of Maret de Bassano, 19, Place Vendome, as *gerant* of the Bone Mining Company, Algeria. If the French law required the various designations by which a bankrupt is known, to be published with all the particularity enforced in Portugal-street, it would have been necessary to add to the above description, 'Now Duke of Bassano, Grand Chamberlin to his Imperial Majesty, Napoleon III.,' for such is the proper style and title of the manager of the bone mines, and I understand the shareholders are loud and bitter in their complaints against this exalted personage for having led them into a bad speculation.

"I have just heard a striking instance of the way in which ducks and drakes are made of public money. M. Thayer, a member of the present senate, had a pension under Napoleon I of 2000 fr. for 'services rendered.' This pension, like all others of the same class, ceased with the restoration in 1815. M. Thayer has just been restored to the pension list, and has, moreover, been paid the whole of the arrears, amounting to 74,000 fr. I am told that on receiving the money, he exclaimed: 'Well, that is so much recovered from the enemy.' I know not where this kind of thing is to stop. The name of those claiming to be creditors of the empire is legion."

GENERAL NEWS.

The State Trials.—The outgoing government seem determined to make something even yet out of state trials, if possible. The prosecutions of the Cuban Invaders at New Orleans, of the owners of the Cleopatra in this city, of Capt. Levy for writing a letter to Mexico concerning the Tehuantepec negotiation, of Wright and Hayden and others for the rescue of Shadrach at Boston, have all ended in the entire defeat of the government, involving an expenditure doubtless of hundreds of thousands of dollars. The escape of Jerry at Syracuse was in its circumstances very galling to the government, coming after so specific a threat that the odious fugitive slave law should certainly be enforced even in Syracuse, the escape being effected so publicly, and in the President's own state. There being but little hope of obtaining a conviction on Star Chamber evidence in the interior of the State, under Judge Conkling, the prosecution has been vexatiously continued until his place has been filled with a member of the very Cabinet which first urged the passage of the law, and then directed the prosecution—for treason, if possible, and if not that, for a misdemeanor. We have at length had three trials, occupying about as many weeks. One man was convicted of an offense against the old law of '93, but the case is carried up for error in the Judge's directions, the party being abroad on moderate bail. The second was acquitted. The third case was given to the jury, who were unable to agree, although the Judge tried hard to enlighten them by reading the whole of his notes of testimony a second time; but they stood 8 for acquittal and 4 for conviction, and so were discharged. The Albany correspondent of the *Evening Post* writes, Feb. 11:—

"Gen. Nye, Mr. Hillis, and Mr. Sedgwick, of Syracuse, who have, term after term, for a year past, been dragged from place to place, with a crowd of witnesses in their train, have labored assiduously and without reward, in defense of the accused, prayed that the prosecution, after two signal failures to convict, should be dropped. They were imperatively required to be present at the trial, and cannot be excused. We have also refused, and the prosecutions, which only serve to prove the impotence of the government, are still to go on."

Model Houses.—The *Courier & Enquirer* says that a gentleman of this city is building a Model House, so called, on Thirty-seventh-street, designed to furnish wholesome tenements for working men at a cheap rate, embracing all the advantages of the English plan, with abundance of Yankee inventions by way of improvement.

"The building is forty feet by thirty-seven in area, four stories (exclusive of the basement) in height, and is calculated for the accommodation of thirty-nine families, each set of family apartments consisting of a parlor twelve feet by fourteen, with an alcove four feet by eight, a sitting-room eight feet by ten, a kitchen eight feet by eight, with a pantry and coal bin attached. In the basement is a large coal bin capable of containing one hundred and fifty tons, to be filled by the proprietor at that month of the year when coal is cheapest, and to be sold to the occupants at the actual cost and profit. The roof is tinned, and provided with fittings for drying clothes, and with screens to protect in summer against the heat of the sun. Every part of the building is thoroughly ventilated, and supplied with Croton water and gas. In the rear is a yard extending the entire length, and eighteen feet in width. At the main entrance is a small room to be occupied by a portress, whose business it will be to keep clean the staircases and the common halls, and to see that the entire premises are kept in the best order. The structure cost nearly forty thousand dollars, and the rent required from it different families will probably average about one hundred and fifty dollars per annum, which will yield about ten per cent profit to the proprietor."

We hope such enterprises will be multiplied.

Money.—From the "Money Article" of the *Courier & Enquirer* of Monday we cull the following notes:

The tendency of the money market is downwards in the rates on temporary loans and on business paper. Money is abundant at 6 per cent. to-day for loans repayable on demand and secured; and at 7 per cent. on short paper, but we do not think the rate will fall below that during the next sixty days.

If the foreign money market does not assume a stringent shape, nor force back upon us any material portions of the loans negotiated in England and on the Continent for American account, we need not fear any adverse circumstances in our own financial affairs. At present the prospect is a highly favorable one for the capitalist.

The Custom House receipts for the week now past were $780,000 or an average of $130,000 per day—equivalent to forty millions of dollars per annum. The importations of the last two weeks from Europe have been very heavy.

The owners of real estate in this city are reaping a large benefit from the improved condition of money matters. Rents for the coming year have advanced generally from five to twenty per cent., and the rise in the value of lots, stores and dwellings is much greater.

Albany.—The upholders of the compromise "keep a-agitating," by their efforts in the legislature to make the legislation of the State conform not to its own character, position, and policy, as a free foreign, exporting, a great increase of productive labor, but subservient, like a conquered province, bound to legislate by the will and for the interest of its betters who have the privilege of holding slaves.

The question of the Maine law is also a source of great perplexity to the politicians. Having decided beforehand that they will not have the Maine law, they are now met by the overwhelming proof that their present law is a mockery, and that it is impossible to devise any plan of restriction and license which will do any better, while the crying evils that exist render it also impossible that things should remain as they are. The managers are now contemplating the question, how they can reject the Maine law, and yet prevent the people from rejecting them at the next election.

From California.—The steamer Uncle Sam arrived on Sunday from Aspinwall, with news from San Francisco to Jan. 15. This ship and the Ohio brought about two millions of dollars' worth of gold. The U. S. came from Kingston to Sandy Hook in 5 days 13 hours.

The travel on the Isthmus is represented to be remarkably good, passengers having crossed from ocean to ocean in 20 hours, the rainy season having terminated.

The transit route across the Isthmus of Nicaragua is in a tolerable traveling condition—mud in fine order and river high. No sickness on the route.

The legislature of California met the 3d of January, but up to the present time have done nothing of moment. The executive message and accompanying documents have been referred to committees.

The old project of calling a constitutional convention is once more on the tapis. The ostensible object, as set forth by the Executive in his message, is to abolish certain offices created by the constitution; but the real end is the abrogation of the anti-slavery clause and the division of the State.

The startling fact is made to appear that our expenditures exceed our receipts nearly $600,000 per annum. Our present civil debt is shown to be $1,388,213 78. The war debt is $771,190 05. Making the entire debt of the State $2,159,403 82. Under such an exhibit as this, State securities must decline.

Nevada County has taken the initiative toward perfecting the quartz-mining laws of the State, by adopting a code which, for simplicity combined with practical utility, is well worthy of attention.

In San Francisco the people of Sacramento have disbursed bounty to more than six hundred destitute persons, of whom two hundred and sixty-seven were women and children.

During the year ending Dec. 31, 1852, there arrived at San Francisco by sea 64,640 passengers; during the same time 23,196 persons departed, showing an addition to our population by sea of 41,444 for the year.

On Tuesday a party of eighteen men arrived at Nevada from Downieville in a most deplorable condition, half-starved and severely frost-bitten. They are a portion of the able-bodied citizens of that place, some seventy of whom have already left in consequence of the extreme scarcity of provisions. They report that the greatest destitution prevails in that place. The season is terribly inclement—inhabitants buried in snow, and scarcely any provisions in the market. There are but 150 pounds of flour in the place, and of pork, beans and meal absolutely none.

The Weather.—News received to January 7.

From Oregon.—News received to January 7.

The weather experienced in Oregon during the last two weeks in December was the coldest ever before known in the country.

Snow had fallen at Portland to the depth of one foot, and the mercury for six days stood below freezing point.

This unusually cold weather, together with the large quantity of snow fallen, cannot fail to destroy a large proportion of the stock throughout the country; particularly among the immigrant cattle.

The people of Oregon were suffering severely from the scarcity and high prices of all kinds of provisions.

It is well known that a large number of the immigrants are almost entirely destitute, and as many of them arrived just as winter was setting in, the wonder is how they have managed to grapple so unconplainingly with a state of things so unfavorable, as they have done. But that there is much actual want among them is notorious; it cannot be otherwise; and just at this time there is very little labor to be obtained.

From Utah.—Mr. Borland, with the Salt Lake mail, arrived at Sacramento Jan. 7, having left Salt Lake May 1, and encountered snows of great depth and severity, and having lived for the last six days wholly on strong coffee, their only provision!

From the Sandwich Islands.—News up to Dec. 15. The agricultural convention voted to raise a stock company with $50,000, to establish a plantation for cultivating sugar and oranges. The *Polynesian* publishes a list of 200 whale ships that have touched at Honolulu, 102 at Lahaina, and 38 at Hilo; a total of 339, valued at $11,000,000, with cargoes valued at 8½ millions; the seamen were 10,000, besides the masters and officers.

Key West.—The population of this Island City is chiefly supported by wrecking. A correspondent of the *Tribune*, Jan. 22, mentions eight wrecks already in the month of January, having 6900 bales of cotton. The salvage will be 50,000, and expenses a still larger sum, making business very lively. The writer says that a large number of wrecks are voluntary, and that the business is reduced to a system, the known power of the currents there affording a plausible pretext for making a wreck in fair weather, with very little exposure.

"Last year there were but 22 wrecks upon this coast, and the total amount of salvages and expenses $162,700. In 1849 they were $219,160; and during the eight years previous to the present, the aggregate amount was $1,434,584. You will thus see that the prospects of the present year, to the wreckers, are unusually flattering—eight wrecks in 20 days, and the salvages and expenses at least $100,000."

New Bell Foundry.—Messrs. Jones & Hitchcock, whose new Bell Foundry at Troy is advertised in our columns, have obtained ample testimonials of their ability to give satisfaction to those who may employ them. They have cast an alarm bell of 10,500 lbs. for this city. The Troy *Daily Times* says:—

"It is one of the largest bells ever cast in this country; indeed, we know of but one that surpasses it in size, and even the tone of that does not surpass or equal this, which is a low, deep one, in the key of C. It is a beautiful and heavy piece of casting.

"Mr. Hitchcock, one of the proprietors, was formerly the foreman in the shop of Menesly, West Troy, and is a gentleman who perfectly understands his business, as is also Mr. Jones, who is an old and experienced foundryman."

Vermont.—The people of Vermont, on Tuesday last, decided by a decisive majority that they would not have alcohol to rule over them any longer, but would have the Maine law carried into effect on the First of March. Returns have been received from 106 towns, giving a majority of 3193. A correspondent of the *Tribune* says that many poor inebriates voted for the law, as a deliverer. He adds:—

"Vermont is right side up. Let other States go and do likewise. Your city liquor dealers will bear in mind that this law will cut off their streams of liquid poison which have been pouring into this State for some years past. The law will be executed here."

Bowen & M'Namee.—A Boston paper has reported that these gentlemen have sold their magnificent marble store, 112 and 114 Broadway, (where they sell silks and not principles,) intending to build further up. We have learned that the first part of the rumor is incorrect, as they have not sold their present premises; but it is true that they have bought lots at the corner of Broadway and Pearl-street, opposite the New York Hospital. The land measures 75 feet on Broadway and 150 feet on Pearl-street—a magnificent property. What they intend to do with it they have not yet announced to the public.

Arrivals of Tea and Fruit.—29,944 packages of tea arrived at New York on Sunday from China; and 5987 boxes oranges, 2300 boxes lemons, 9473 boxes, 3288 half, and 584 quarter boxes and 50 barrels raisins, from the Mediterranean.

Arctic.—The proposed Arctic expedition from this city is in process of organization, with the full expectation of setting sail in May next. The officers have been selected, and most of the crew.

Criminal Cases.—The following is the calendar of cases to be tried during this month, in the Court of General Sessions:—

Homicide, 3; assault with intent to kill, 5; robbery, 6; burglary and attempts, 13; grand larceny, 27; false pretenses, 7; inciting to a felony, 1; indicted, 2. Total, 64.

A Significant Fact.—Four hundred years have elapsed since the invention of printing, yet books are not in circulation all over the globe; while the use of tobacco became universal within fifty years of its discovery.

Boston, Feb. 8.—A letter received in this city reports that the steamer West Wind, from New York, bound for Australia, was at Ascension on the 31st of December, with 200 passengers, in search of coal. There was, however, none to be had on the island, and she had already been detained seven weeks.

Tunis.—A letter from Tunis, dated January 3d, says the Bey of Tunis is dangerously ill. The country is in a distressed condition. A famine is threatened—and the currency is so depreciated by government, that it is not worth 40 cents on the dollar, and foreign merchants refuse to receive it in payment of debts.

Michigan.—The Maine liquor law has passed the legislature, and is to be submitted to the people at a special election in July.

The following gentlemen have been appointed Sault St. Marie Canal Commissioners:—H. Ledyard, S. Conant, C. Joselyn, A. Williams and George Barry.

Bowen & Fitzpatrick.—James M. Whiton has given $20 to the New Hampshire State Agricultural Society, with the request that it might be offered as a premium for the best specimen of patching and darning.

Two More Territories.—Bills are before Congress to establish two more territories within our expanded area. One is the territory of Nebraska, to embrace all the territory lying west of the states of Iowa and Missouri to the Rocky mountains, running south to Utah, and north to latitude 43 deg. N. The other is the territory of Washington, which is to embrace all of Oregon lying north of the Columbia river eastward to the Rocky Mountains, on the line of 46 deg. N., from the point where the line touches that parallel of latitude.

Australian Gold Dust.—The whaleship Jefferson spoke on the 24th December, in lat. 29 27 S., long. 84 37 W., the ship Three Bells, of Glasgow, 55 days from Port Philip, Australia, with 100,000 ounces of gold dust on freight, and 20,000 ounces in the hands of passengers, bound to London.

Weekly Line to California.—The United States Mail Steamship Company intend to run a weekly line of steamers to San Francisco, commencing the 20th of March. The days fixed upon are the 5th, 13th, 20th, and 28th of each month from New York, and the 1st, 8th, 16th, and 24th from San Francisco.

Croton Water.—By the annual report of the Croton Aqueduct Department in New York, it appears that on drawing off the water from the distributing reservoir for the first time since the water was let in ten years ago, the depth of sediment was not equal to one inch of solid matter.

North Carolina.—The *Standard*, a democratic paper, says that internal improvements and common schools "have become the settled policy of the State." It also says, "many of those who opposed internal improvements have already perceived their advantages and realized their benefits."

Smoking.—A leading medical practitioner, at Brighton, England, has lately given a list of sixteen cases of paralysis, produced by smoking, which came under his own knowledge, within the last six months

Editors' Cable.

ELEMENTS OF GEOLOGY. By Alonzo Gray, A.M., and C. B. Adams, A.M., Professor in Amherst College, and State Geologist of Vermont.

It is with emotions of very deep regret that we proceed to notice a volume which must now be considered the *legacy* of one of its authors to the science of his country. Since this publication was laid on our table, the news has reached his home of the death of Prof. Adams, in the full vigor of his years and of his love for science.

The volume is a very complete summary of the facts of geology, and a condensed sketch of its reasonings and theories. It is exceedingly clear and intelligible, and its selection of facts for illustration is judicious and happy. We know not whether its omission to discuss theories of the elevation of mountain chains is designed, but it strikes us as a defect. The questions at the foot of the page are too general to be of much value, and the space they occupy might be better bestowed. A more frequent and precise explanation of the Greek terms, from which so much of geological nomenclature is derived, would be more useful to students.

The theoretical views about the plural origin of species, and also respecting the original existence of varieties, on p. 30, are unsustained, we are persuaded, by any sufficient foundation. Its precise computations, too, of the time requisite for the formation of the several systems of rocks, on p. 321, rest on a very narrow basis, and serve rather to prejudice than to elucidate that general doctrine of a protracted period of development, which is abundantly clear without them.

With these exceptions, which relate to points that do not affect the merits of the book as a work of elementary instruction, it may claim a very high place as a manual. It is luminous in its arrangement, accurate in its detail, ample in its illustration, and on a level with the latest discoveries. From this last statement, however, should perhaps be excepted the remark on p. 267, which places "the lowest remains yet known of any reptilian," above the middle of the coal. Mr. Lyell's supplement to his Manual describes a chelonian much lower,—in the Potsdam, if we remember aright.

The work will be very useful to all who wish to refresh, as well as to those who would acquire, information on the most comprehensive and suggestive of all the sciences. Its condensed discussions are well adapted to collegiate or academical study. The familiarity which it displays with the ever-widening circle of geological and zoological facts, exalts our ideas of the writer's attainments, and deepens our regret for the loss of so earnest and successful an investigator. M.

Very apropos to the prize essay advertised in last week's *Independent*, comes the following letter. We submit it to our readers. It needs no testimony of ours as to its genuine truth.

"SUNNYSIDE" NO FICTION.

MY DEAR ——:—Your letter came to-day, and has awakened many thoughts and emotions. I am very glad you had confidence and brotherly affection enough to tell me your situation. I should judge by your letter that you misunderstand me in some things, which is by no means agreeable to me; for while I care but little for the good opinion of strangers, I covet that of my brothers and sisters.

It does not seem to me that I complain or repine or greatly distrust God. I was taught an effectual lesson of trust in God at ——, where God provided for me and mine for a whole year, in which I had no salary, nor earned more than a hundred dollars; and afterwards when in ——, where he preserved all our lives and supplied our need, and so he has ever done; so that I think I have done fearing or distrusting for the future so far as the provisions for this life are concerned. But this is not what troubles me. I can be poor and not mind it. I long since gave up all worldly wealth, and have done hankering after it. "What, then," you say, "*is* the matter?" I will tell you.

The Scripture says that a man's first duty is to support his family. He that provideth not for his own, and especially for those of his household, hath denied the faith and is worse than an infidel. Now I have six children, you have none. When I was young I felt no fear, nor doubt, nor trouble, any more than you. But when children came, one after another, till six stood round me, I tell you it made a difference. The question for me to settle has been, is it *right* for me to allow the Church of God, after solemn promises made to me and to Christ to pay so and so, quarterly,—to allow them, I say, to lie, and keep me out of my dues, and distress me and wrong me, and incapacitate me for study, and rob me of books, &c. Do I aid the cause of Christ by continuing in *such* a church?

Again: I could live any where and any how, if Christ just told me that it was his wish. But I must educate the children he has committed to my care, and fit them to do the most for him they can. Now I have *no right* to yield to a selfish people and rob Christ's children of an education. I have done all kinds of menial work. I have mended shoes, washed, ironed and everything else to get or save the means of keeping along. That I wear second hand clothes for the last ten years, I value not a straw. But how to clothe and educate my children has been the difficulty, and you would laugh (or cry) if you knew what straits my wife and I have been in and what expedients resorted to. Once we had some old knit flannel shirts; we colored them and made coats for R.; then I found an old blue coat in the garret of the house, which I ripped up and made a jacket; I cut them out myself. You have little conception of patched clothes. My poor wife has grown old by hard work, sitting up till twelve, one and two o'clock, mending and, patching and darning. And all this we have persuaded ourselves we did from love to Christ and his cause. For could I not, with my business habits and tact, have earned more? I have been offered one thousand dollars per year as salesman, and refused.

Now I stayed in X. as long as I could. I had revivals, and the church prospered. But I was compelled to go. At Y. I did everything, had no fixed or certain salary, and after commencing to build the church, had a good offer of a quiet place in another state. But I stayed there three years and worked hard, and though they promised me eight hundred per annum, when I was at last driven off they owed me eight hundred, and I have not received a cent since. The Z. people paid me when I left there, but they owed me three hundred dollars.

But all these difficulties are not to be spoken of in comparison with the spiritual interests of the churches. Now I ask the question, is it right for me or you who have good talents, and whose labors God has frequently blessed to the conversion of souls, to stay in a place and preach at every disadvantage to from one hundred to one hundred and fifty people, and not one conversion in two years, and the church dissatisfied and complaining because you don't "build up the church"? Your people praise and love you; mine grumble! I have preached three times every Sabbath, once on Wednesday evening, Friday night prayer-meeting, temperance Thursday night, monthly concert Mondays, &c. &c.

Now when I think of the many places, where the people would flock and fill the house and hear earnestly the Word, I can't help feeling as if it were wrong to stay. I hate to move. Is it settled that a church which do not value the Gospel enough to sustain it, are to retain it *at all costs to ministers and other communities?* These are questions of a practical bearing!

Again: You are young, and it don't much matter where you settle at first, or whether you succeed or not; you will find places enough; but I am getting to be an old man. Not to succeed is to be ruined—no matter what the obstacles or impossibilities. As with Bonaparte, so with the people, not to succeed is crime enough. Do you suppose it takes no faith and trust in Christ, with such a family, and no income or rich friends, to take a poor, feeble, divided church, in a prejudiced community, where every obstacle is thrown against you, and hold on from year to year at every sacrifice? Furniture, bedding and clothes wearing to the last degree of outness. Children needing to be sent to school and college, etc. I tell you, if it weren't for Christ and a hope in Him, if it weren't for trusting in God I never could or would have stood it.

As to —— and his big church and salary, all that I meant was, that I should like to preach to so many souls as he does, for there would be the better chance of saving some. I would not change places with him to-day. I never envied his fame nor his money, and you should have known me better than to suspect me.

I don't believe it's right for you to live as you do, unless there is a great prospect of usefulness. You are bound to make yourself the most useful you can be, and if God has given you talents, you should have books to cultivate and perfect them. I know it is hard work "to beg" for a poor church and one's self at the same time. I have done much of both. I am truly sorry for your troubles, and I will help you. Some of my people are waking up to pay me what is due, and you shall have some. I wish I could do more. But what I can do you shall have with all my heart. I really feel sorry for you and your wife. I rejoice that the love of Christ reigns in your hearts. I can easily understand that you are not unhappy. Neither am I. I go on from day to day, and month to month, and borrow but little trouble. But once in a while, when debts multiply, and people complain of me when I am doing all I can, then I ask, *Ought* I to stay? Does the mere fact that I *am* here prove that Christ desires me to remain here? I doubt much, when so many elsewhere are hungry for the bread of life. I cannot say that I have ever enjoyed the presence and love of Christ as you do. I have always been a doubter. I feel so guilty and wicked, and Christ does not fill me with peace and joy. But I have a hope, and look forward to heaven with hope and joy. I rejoice in God, and that he reigns; and that Christ will conquer this world and subdue all things to him. But lately, I have had my thoughts turned more to the question of *my* acceptance; for my health is not firm; my lungs and my throat have troubled me now for four weeks, and the difficulty does not yet yield to remedies. * * * And if I am laid aside or taken away—does not this require some faith in Christ? I hope I am a little better, and that my trouble will pass off, but I can't tell. I approach the hour of death with much misgiving and some fear. So much is at stake. I do not doubt God will take care of my wife and children, as he has ever done. But am I truly a benevolent person? Am I fitted to die? I cannot tell. I fear. Yet I cannot bear the thought of being shut out from God and Christ and the holy. I hope I love God, but I do so little that is right and so much that is wrong. I think I love Christ; but oh, how little, and how full of sins and defects I am! I can only resolve to cast myself wholly and only on his infinite mercy—but oh! if I am deceived it is for eternity!

You say, I could be "peeled much closer". True: and if Christ sees fit so to order it, say, Amen. I know we could give up carpets, books, furniture, piano, &c., &c., and I could do so cheerfully if duty called, and live in a cabin, and be cheerful and happy, and earn my bread by hard labor, and never repine, did I feel sure that Christ so willed it. But, as I said, I have children, and they are to do after me what I leave undone in the cause of Christ; and I don't believe it right to return to savage life when we are called to live in civilized society. You say, "Catch but a glimpse of Christ, and tell me why you are unhappy." I am not unhappy. Often in trouble, perplexed, sad—but never unhappy—never complaining of Providence—but of man when unjust. * * *

Much love to —— wife sends her $5, and I send you $5, and as soon as I can I'll send you one of my second-hand coats.

Yours, &c., &c.,——.

THE SPIRIT'S FAREWELL TO THE BODY.

Among the papers of the late Mrs. Dr. Marsh of Brooklyn, were found the following beautiful lines, written a little before her decease.

Rest thee, poor body; oh! rest thee now,
Be still the throbbings of thy brow;
Quiet the restless nerves below,
That sleep may return again.

I soar away to the realms of light,
And catch a glimpse of His glory bright,
Whose love and power did us unite,
And fix us here below.

Dear form! I've loved thee, and love thee still,
Though thy wasted powers are not at my will;
Thou'rt formed with great and matchless skill,
And long at my control.

But the eye is now sunken, and wan the face,
And we seem almost to have run the race
Allotted to us in this beautiful place,
Prepared for the sons of men.

Soon thou shalt be laid in the rest of the tomb,
While angels convey me away from its gloom;
But a new and bright morning shall dawn on thee soon,
When Christ shall bid thee arise.

A GOOD SPIRIT.

MESSRS. EDITORS:—I venture to give you the following extract from a letter recently received from a good friend in New England, thinking it may have more effect than a labored essay upon the same subject. The good lady who wrote it will excuse the liberty I take with it.

. . . "Now I wish to tell you something about our Donation Visit on the first Monday in January. You know they had just raised Mr. ——'s salary up to —— dollars, and some said 'We shall not realize much from the visit.' But I believe everybody was disappointed; for besides some articles of dress and other necessaries, we raised in money a little over four hundred dollars. You don't know how pleasant it was. I wish everybody would love their ministers, and realize something of the many trials that come upon them, and sometimes almost crush them. Oh the luxury of doing good, however humble the effort may be or in whatever way put forth! I have not the means of doing much; but if I can only stir up any one else to do a great deal, it seems to do me good, only I am afraid it makes me proud. I would not like to have you mention the sum I gave, for I do not think it best for everybody to know what is given at such times. There are some little souls—yes, *very small*. I would not have them know. They might say, 'Mr. —— ought to visit his people more, and not write for the ——.' But I tell such that I wish his salary might be raised to ——; and then, what time he could spare, I would have him write for that same paper. . .."

The Statue of Jackson.

We quote from Judge Douglas's remarks the following tribute to the work of Mr. Mills, as a matter of historical justice to that artist, and from no disposition to institute invidious comparisons:—

"The statue before you is the work of a man exalted by his enthusiasm for the glorious deeds and wise acts of a hero and statesman. It is the work of a young untaught American. I cannot call him an artist. He never studied nor copied. He never saw an equestrian statue, nor even a model. It is the work of inborn genius, aroused to energy by the triumphant spirit of liberty which broods in the great heart of our continent—which creates the power of great conceptions, the aspiration and the will, the mental faculty and the manual skill, to eternize the actors who ennoble the country, by giving their forms and expressions to imperishable materials.

"Proudly may we compare to the equestrian statues of Europe that noble Roman figure which preserves the forms and features of our hero, and that colossal war-horse in bronze which will bear him in glory through future ages! I have seen delineations of the equestrian statues of Peter the Great, of Frederick the Great, and of the Duke of Wellington, which are esteemed, I believe, the best specimens of that description of sculpture that modern Europe has been able to contribute to her collection of works of art. The horse of the Czar is supported in its rampant position by resting on the hind feet with the aid of the unsightly contrivance of extending between its legs a serpent, which, by a bend in the body, connects with the tail of the steed and is fastened to the pedestal.

"That of the great Prussian monarch, designed to appear in motion, has one foot before and another behind fixed to the pedestal, a third lifted and supported by a prop to assist in sustaining the weight, and but one left free to give the semblance of life and movement. The rearing steed of the Duke of Wellington, like that of Peter the Great, maintains its rampant position by the hind legs and tail being riveted to the massive pedestal. What a wonderful triumph has our untaught countryman achieved over these renowned trophies of European art in the hot and fiery charger before you, leaping 'so proudly as if he disdained the ground,' self-poised and self-sustained on the single point whence he derives his motion! No props, no serpents, no unnatural contrivances are here. Nature, which has taught the impetuous steed to poise his weight and gather his strength to spring into the air, has given the genius which fashioned this group the power to impart grace and energy to the finely-balanced attitude, which makes the weight that others prop and hold up by rivets, furnish to the work its strength and stability.

"But the real power of the noblest monument consists in the moral grandeur of the recollections it recalls. The exquisite beauty of the statue of Nero, by its contrast with the monster it brings to mind, makes the heart recoil as from the shining folds of a polished serpent. How different is the beholder in the presence of the august form before us! The image of the resistless hero, who drove the last invader from our shores, turns back our thoughts to the eager boy who shed his stripling blood in the revolution, and to the resolute sage who withstood the corruption and frenzy of his times, and to the patriot statesman whose life and deeds mark a most eventful era in our national history."

"I would not live alway."

The Rev. Dr. Muhlenberg, of the Episcopal Church, has published in the *Evangelical Catholic* newspaper, of which he is the editor, the following account of this beautiful hymn:

THE 187TH HYMN.

We have been so repeatedly urged by several of our readers to give them the whole of the original of "*I would not live alway*," that we at length comply, though somewhat reluctantly, as it has appeared at various times in print before—first, in the Philadelphia *Episcopal Recorder*, somewhere about the year 1824. It was written without the most remote idea that any portion of it would ever be employed in the devotions of the Church. Whatever service it has done in that way, is owing to the late Bishop of Pennsylvania, then the rector of St. Ann's church, Brooklyn, who made the selection of the verses out of the whole, which constitutes the present hymn, and offered it to the Committee on Hymns, appointed by the General Convention of ——. The hymn was at first rejected by the Committee, of which the unknown author was a member, who, upon a satirical criticism being made upon it, earnestly voted against its adoption. It was admitted on the importunate application of Dr. Onderdonk to the Bishops on the Committee. The following is a revised copy of the original:

"I would not live alway."—*Job* 7: 16.

I would not live alway—live alway below!
Oh, no, I'll not linger, when bidden to go.
The days of our pilgrimage granted us here,
Are enough for life's woes, full enough for its cheer.
Would I shrink from the path which the prophets of God,
Apostles and martyrs so joyfully trod?
While brethren and friends are all hastening home,
Like a spirit unblest, o'er the earth would I roam?

I would not live alway—I ask not to stay,
Where storm after storm rises dark o'er the way;
Where those we love most are call'd to depart around,
Like the patriarch's bird, and no resting is found;
Where hope, when she paints her gay bow in the air,
Leaves its radiance to fade in the night of despair,
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live alway—thus fettered by sin:
Temptation without, and corruption within;
In a moment of strength, if I sever the chain,
Once the victory's mine, no captive again.
E'en the rapture of pardon is mingled with fears,
And my cup of thanksgiving with penitent tears;
The festival trump calls for jubilant songs,
But my spirit her own *miserere* prolongs.

I would not live alway—no, welcome the tomb;
Since Jesus hath lain there I dread not its gloom,
There sin hath no more dominion, and there
Oh, peaceful the slumbers on that hallowed bed.
And then the glad dawn soon to follow that night,
When the sunrise of glory shall beam on my sight,
When the last mighty angel, his clear trump shall raise
To thrust in the morning, shall peal thro' the skies:

Who, who would live alway? away from his God,
Away from yon heav'n, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;
Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet,
While the songs of salvation exultingly roll,
And the wails of the lost is unheard or unknown.

That heavenly music! what is it I hear?
The notes of the harpers ring sweet in the air:
And see, soft unfolding, those portals of gold!
The King all array'd, in His beauty behold!
O, give me, O, give me the wings of a dove!
Let me hasten my flight to those mansions above!
Aye, 'tis now that my soul on swift pinions would soar,
And in ecstasy bid earth adieu evermore.

W. A. M.

Dare You Die?

Christian, ask yourself this question. You must die, and may die very soon. Dare you die to-day? Is your house and your heart set in order, so that you can meet your Judge with a smile and not with fear? Can you sit at the gate of glory and wait for charges against your life (before your entrance), would you dare to meet them? Would your children come up and say, he has done his duty to us; his prayers and counsels and life have ever pointed to the path of purity? Would the church testify that you have been faithful to every obligation, and kept your covenant vows with a conscientiousness? Would your minister affirm that you had stayed up his hands, and ever stood ready to co-operate with him in efforts to save souls? Would the impenitent say, you have ceased not to warn us and beseech us to come to Christ? The Sabbath-school, and the heathen, and the destitute of our land, would they testify that you have done your duty? God has his eye on all these things, and will judge you according to the truth in all of those cases. My brother, have you done your whole duty, so that you can give in your account without fear of accusation in regard to your various responsibilities? Are you worldly, penurious, cold, formal, seldom in the prayer-meeting, morose in your family, careless about the salvation of souls? Oh how the eye of God will search you, and how you will quail before him! Dare you go into his presence in such a state? Are you in such a state? Then, how dare you die? But you will die. You cannot avoid it. Suddenly it will be likely you may be called. How dare you live so careless, and hoard up your money without regard to a dying world? You are a steward, and are squandering your Lord's substance. Suppose *you* should employ a man at $30 a month to manage your business in your absence. On your return, you find that he has neglected your business, rode around in your carriage, spent his time in pleasure and folly, or in hoarding the income of your farm for his own good. You call him to an account, and demand why he has behaved thus, and he replies, just to show you how you treat your God, what could you say? With such treatment, dare you meet your God? If you live thus, dare you die? Let us search and try our ways, and prepare to meet our God.—*Morn. Star.*

The Net Brake.

The fishermen let down their net at the word of Jesus. So slight was their confidence, that they were disposed to cast further or nearer, but at his word they ventured and secured more than their apparatus could dispose of. Does it never happen that men's efforts in the kingdom of Christ are crowned with a success for which they have not adequately prepared? The net is deficient in size and strength, and breaks: the ship is too small, and is ready to sink with its burden.

How far is this from a correct representation of the state of our foreign missionary enterprise? A series of divine dispensations, as unmistakable as if a pillar of fire had moved before us, directed us to Burmah, and, in a kind of inevitable succession, to other lands. There has never been a time, during more than twenty years, that the fields open in the whole of surpassing power, beauty, and pathos. This was Hugh Mackail. He was a young minister of twenty-six—had traveled on the continent—possessed a liking for letters—amused himself in prison composing Latin verses, but was withal a zealous and fiery Covenanter. He was put to a species of torture equally cruel and clumsy, called the Boots. This instrument was composed of four pieces of narrow board nailed together, into which when the leg was laid, wedges were driven down with a hammer, mangling the limb, forcing out the marrow, and producing exquisite pain. Mackail bore it with great firmness, denied all knowledge of the existence of a conspiracy, and asserted that the rising of Pentland was altogether accidental. His appearance on the scaffold excited loads of tears from the spectators. There was not. says an eye-witness, "a dry eye in the whole street." He was so young, had been so popular, and was possessed of a hectic beauty which now seemed, from the composure of his mind and the magnanimity of his resolve, to be tinctured with the hues of heaven. The pale cheek assumed a golden tint as he saw it approached the west. He went up the ladder, telling his fellow sufferers that he felt every step of it a degree nearer heaven. And when he reached the summit he burst out into the words, "Farewell, father and mother, friends and relations! farewell, the world and all delights! farewell, meat and drink! farewell, sun, moon, and stars! Welcome God and Father! welcome sweet Jesus Christ, the Mediator of the New Covenant! welcome blessed Spirit of grace, the God of all consolation! welcome glory! welcome eternal life, and welcome death!" It was worth a hundred poems. An apostle could not have left the stage of time with firmer assurance, or with loftier language on his lips. With what true, unconscious taste, he makes the climax, not in glory, but in "death!"—*Gilfillan.*

English Congregations.

Rev. Dr. Kendrick, in a letter to the *New York Recorder*, states his impressions of English congregations, after having attended divine service at Liverpool, in the Independent and Baptist congregations, and subsequently at other places. He says:

Two or three things struck me on my first visit to an English house of worship, and subsequent observation have confirmed my impressions. In several respects, I am sorry to say, my comparisons were not favorable to my own country.

1. I was struck with the air of greater seriousness and solemnity than usually pervades an American audience.

2. The house had a more comfortable and cozy appearance, and, I think, in part, to the fact that the pulpit is thrown forward somewhat towards the center of the church, and the slips or pews are accommodated, both in length and position, to the convenience of the auditory.

3. Ladies coming into a slip partially occupied by gentlemen, quietly take the vacant seats, without requiring or expecting the gentlemen to rise.

4. The singing was strictly congregational: the tunes were simple: the organ merely aided the voice, without attracting any special attention to itself; and the whole assembly seemed to sing with the spirit and the understanding also. The pew was also more liberally supplied with Bibles and hymn-books than is common with us.

5. Greater prominence was given than I think is usual with us to the devotional parts of the service. In several dissenting chapels which I have attended there have been two prayers and two readings of the Scriptures previous to the sermon.

6. At the close of the service, none seemed in a hurry to escape from the house. There was no seizing of hats, buttoning of coats, putting on gloves, and opening of pew doors during the utterance of the benediction. Whole families would remain for one, or two, or three minutes in their seats, without making a movement towards leaving, as if they loved to linger in the house of God. The effect was beautiful.

Earth's Broken Cisterns.

We have seen a young man discontented and unhappy, because delayed in entering upon his inheritance; and we have seen the same man, with his desire gratified, with wealth in possession, and yet never so guilty, so wretched, so wholly disappointed as then. He had come thirsting to the cistern, and found it broken. It is an every-day tale. Earth is full of promises, but they are broken promises. When the California gold fields were discovered, the intensity of desire to visit them became a monomania with thousands. Happiness was now within their reach. They built castles in the air. In the result, the large majority were sadly disappointed. They suffered unheard of privations; they perished by sickness, from utter neglect; they rushed into reckless dissipation; they were murdered! Australia's still richer gold fields have attracted their thousands too, and when they grasp the glittering prize, robbers and murderers step forth to murder them in open day for the sake of the coveted dust. Gold never yet made a man happy: it much oftener unmakes men than makes them. The island of Madeira should be a merry place, for it is a land of the vine; but the clusters have failed, and the inhabitants are starving. Honesty in lawful business, contentment with the allotments of Providence, enjoying this world in the fear of God, and in expectation of a better, are sources of real comfort, which we recommend our readers to try.—*Presb.*

A Meeting in the Snow-Storm.

I rode two miles in peril and suffering, during a severe storm, to attend a prayer-meeting. And why did I go? Because an anxious sinner would go if I went. The meeting was opened with prayer, and the pastor requested, as few were present, that all should express their feelings with perfect freedom. He bowed to a lady near him to commence. She said, with a faint voice, "I think I have peace in Jesus Christ." Next, a medical student could say, "Whereas I was blind, now I see." Then an interesting young man said, in a tremulous voice, "I think the goodness of God has led me to repentance." Another young man wept, while he said he had indulged hope two years, yet it now seemed to him that he had been asleep the whole time. Next sat a man trembling, while he said, "I am in a horrible pit, and there is no way out." A professor of religion near him offered prayer that the Savior would appear for him, and "while we were yet speaking," the poor man seemed to gain relief. There sat next, a man who had been excommunicated from the Church at his own request, who wept and prayed.

The anxious sinner who rode two miles to get to the meeting, was bowed under an oppressive load. His agony increased, and as the pastor pronounced the benediction, he begged for prayer particularly for himself, who was sinking in the pit. Prayer was offered, in which the whole of Watts's version of the 51st Psalm was repeated:

"Show pity, Lord; O Lord, forgive;
Let a repenting rebel live."

The sinner rose from his knees, saying, with great solemnity, "As for me, I will serve the Lord." The pastor kneeled and gave thanks to God, and we went home rejoicing, feeling that we would travel many a tedious mile, even in a snow-storm, to attend another meeting like this.

REGENERATION.—The necessity of regeneration is a fact lying at the very foundations of Christianity. No Church has ever advanced in the divine life which has discarded it. Wherever it has been rejected, the spirit and life of Christianity have disappeared. It is a truth that must be believed and taught by the Church before it can ever expect to extend a really spiritual influence over the world.

DEFERRED ITEMS.

LUTHERANS IN THE NORTH-WEST.—The cause of religion in the Lutheran body is in a prosperous condition. A little more than a year ago, the Synod of Northern Illinois was formed, and consisted of eight ministers, representing *four* nations, English, German, Norwegian and Swedish. Now the same Synod numbers *seventeen* ministers, *nine* of whom are Scandinavians. A little help extended in this direction goes a great way. The first efficient minister among the Norwegians in the West, was converted by a tract put into his hands on a dock in New York city, and his academical, collegiate, and seminary education were by the instrumentality of one man. If this one man had done nothing else in his whole life but educate this poor immigrant boy, now an honored and useful minister to his countrymen, he would have accomplished the work of a life-time.—*Prairie Herald.*

HADLEY, ILL.—Rev. Joseph S. Rounce was installed pastor on the 10th Jan., by a committee of the Fox River Union. Sermon by Rev. Mr. Grant. All the services were solemn, impressive, and deeply interesting. Dr. Rounce enters upon his pastoral charge under favorable circumstances; and, with the blessing of God upon the joint labors of pastor and people, great good may be done in that region.

CHICAGO.—The *Prairie Herald* gives a list of churches in that city: 1 Jewish, 7 Catholic, 5 Episcopal, 3 Lutheran, 4 Presbyterian, 2 Congregational, 2 Baptist, 7 Methodist Episcopal, 1 do. Protestant, 1 Unitarian, 1 Universalist, 1 New Jerusalem, 1 Sailor's Bethel, 1 Spiritualist, 1 German, 1 African, 2 E. [illegible] Disciples, 1 ——.

The Welsh Congregational Churches of Tumayan and Summit Hill, Pa., have had an addition of fifteen new converts within the last two months. The congregations are overflowing, and a spirit of seriousness is prevalent among the hearers. There are from 900 to 1000 Welsh people in this region. Rev. J. M. Thomas, formerly of this city, is settled among them.—*Presb. Banner.*

REV. George Deforest Folsom, of Syracuse, has accepted the call of the Eastern Congregational church, corner of Madison and Gouverneur-streets, in this city, and is expected to enter upon his pastoral labors next Sabbath.

A new Congregational church was formed in Manchester, N. H., on the 20th ult., as a Free Chapel, connected with the City Mission.

NOBLE CONTRIBUTIONS.—The annual contributions to the cause of Foreign Missions have been made by the Orthodox churches in this city. The Old South Church contributes nearly $4,000; the Essex-street church has raised nearly $3,000; about the same amount has been given by Rev. T. M. Smith's church. Deacon Safford contributed $1,000.—*Boston Chron.*

TEXAS.—Rev. A. Fairbairn, who has been supplying, for the past year, the pulpit of the First Presbyterian Church of the city of Houston, Texas, has received a unanimous call to become their pastor.

BROOKLYN.—The Presbyterian church, corner of Pearl and Willoughby-streets, was recently sold to Mr. Joseph Hegeman, the auctioneer, and will be converted into an auction room. The congregation formerly worshiping there have selected a site for a new church on the corner of Bond and Schermerhorn-streets.

DEPARTURE OF MISSIONARIES.—The designation and farewell services, on the departure of a band of missionaries who sailed this forenoon at ten o'clock in the bark Springbok for the field of their future labors in Burmah, took place last evening. The final instructions and charge of the American Baptist Missionary Union, under whose auspices they go out, were delivered to the missionaries by the Rev. Edward Bright, Jr., one of the Corresponding Secretaries of the Board; and in connection with the addresses he gave many interesting facts connected with the Burmese Mission, which he said had now been established for forty years. It commenced with a force of only three missionaries. There are now in that field thirty laborers, besides their female assistants, a hundred and twenty native preachers, one hundred churches, and more than eight thousand communicants.

The missionaries are eight in number, namely, the Rev. Mr. Whittaker, the Rev. Mr. Rose, the Rev. Mr. Bixby, together with their wives, a daughter of one of the missionaries and a young Chinese.—*Boston Journal, Monday.*

The death of Sears C. Walker, of the coast survey, an eminent astronomer, is announced, at Cincinnati. The *National Intelligencer* says:—

"The health of Mr. Walker had been impaired for eighteen months past, though recently he had been able to resume in a degree his labors as a computer. His mind was remarkably clear and powerful, while his science of the country has derived so much advantage and honor, had undermined his constitution and rendered him an easy prey to disease while yet only in middle age. For several years he has been employed on the coast survey of the United States, and in charge of the operations for determining differences of longitude by telegraph, and of the discussions of astronomical observations for longitude. He has contributed to the Smithsonian contributions, and to the American Nautical Almanac an ephemeris of the newly-discovered planet Neptune, which has been received with admiration by astronomers both at home and abroad. While in connection with the National Observatory, he took a leading part in the discussions which followed the discovery of that planet, and he was thus induced to grapple early with the difficulties of the entire problem, and led to complete success. His place among our scientific men is one which must long remain vacant, won by the untiring devotion of a well-trained intellect, of a high order, to the highest pursuits of practical and theoretical astronomy."

EUROPEAN DAGUERREOTYPES.

M. B. BRADY, No. 205 BROADWAY, has recently returned from Europe, where he has spent nearly a year in visiting the most celebrated Galleries of Europe, for especially in France and Italy, and in carefully studying all the improvements in instruments and chemicals made in those countries. He has spared no expense in thoroughly refitting up his Gallery; and by a new arrangement of light, and various improvements recently introduced, he is prepared to produce pictures superior to any hitherto exhibited. He has also on exhibition, Daguerreotypes of some of the most distinguished men in France; among whom are Louis Napoleon, Lamartine, Thiers, Victor Hugo, Eugene Sue, &c. Arrangements have also been made with several of the best English and French Artists to go forward from time to time, portraits of the most celebrated men in Europe, as well as every discovery or improvement made by foreign artists—thus forming the nucleus of a European Gallery, which, in connection with his American Gallery, will render his establishment second to none in the world. 126-weow

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129-1y

HOPKINS ACADEMY,

HADLEY, MASS.—The Spring Term of this old and well-established Institution will begin on WEDNESDAY, March 2, and continue eleven weeks, under the care of the present efficient Principal, Mr. A. H. BUCK, who will be assisted by competent Teachers in the Classical and Ornamental branches.

Particular attention will be given to those preparing for college, or studying the French and German languages.

Instruction in Music is communicated by a European teacher, at present by Mr. Burger, a graduate of the Royal Seminary at Leipsic.

Charges for Tuition.—In common English branches $3; higher English branches and Latin and Greek, $3 50.

Extras.—Use of Piano, 1; German, $3 50; Drawing, $1 and $2; Music, $10.

For further particulars address the Principal, or Rev. J. W. CURTIS, Sec., or Rev. JOHN WOODBRIDGE, D.D., President of Trustees. Per order of Trustees.

Hadley, Feb. 5th, 1853. 219-2t

MIDDLEBURY FEMALE SEMINARY.

THE Trustees have the pleasure to announce that Mr. WM. F. BASCOM, formerly tutor in Middlebury College, and late the Principal of Folsom Academy, has accepted the appointment of Principal of the Middlebury Female Seminary, and will immediately enter upon his duties in this institution. Mr. Bascom's high reputation as a scholar and instructor will commend this selection, it is believed, to the public confidence, as one highly auspicious to the important interests of the institution. Mrs. Bascom also has been formerly known as an Instructor in the Seminary, and will be associated with him in the female department, together with capable assistants in the departments of instruction.

The first quarter of the Second Academical Term will commence under the management of Mr. Bascom, on MONDAY, Feb. 21st, and continue eleven weeks. Terms payable at the middle of the quarter.

Common and English branches,	$2 00
Higher,	4 00
Latin, extra,	1 00
Music on the Piano and Singing,	8 00
Use of Instrument,	2 00
Vocal Music,	1 00
French,	3 00
Drawing,	3 00

Board, including lights, washing and room-rent, per quarter of eleven weeks, $22; fuel, extra. Chairman of the Trustees.

Middlebury, Vt. Jan. 25, 1853. 218-3t

MR. GREENLEAF'S INSTITUTION

FOR YOUNG LADIES, ON BROOKLYN HEIGHTS, 106 *Pierrepont-street, corner of Clinton*—Regular Quarter Days, Sept. 1, Nov. 17, Feb. 2, and April 20—the year closing July 30.

Pupils received at any time, provided there are vacancies, and charged from entrance.

The number of pupils limited, and all necessary class-books furnished, with every facility for acquiring a thorough and accomplished education.

Tuition from $5 to $25 per quarter; including board, from $250 to $300 per annum.

Instruction on the Piano, Harp, Guitar, &c., with Vocalization, from $10 to $50 per quarter.

Circulars forwarded, if desired.

The usual Private Classes in all branches.

☞ Will persons who have books belonging to the Institution be kind enough to return them? 218-3t

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References.—Pres. Woolsey, and Profs. Porter and Hadley, Yale College, New Haven, Ct.; Prof. J. V. Owen, Free Academy, New York city. 218-13t

ORANGE FEMALE SEMINARY.

REV. F. A. ADAMS, PRINCIPAL.—The eleventh half year of this school will commence on WEDNESDAY, the 2d of March. A few more boarders will be received into the family of the Principal. Circulars giving definite information will be sent to those who may apply for them.

Orange, N. J., Jan. 1853. 215-6t*

GEORGE JARDINE,

ORGAN BUILDER, No. 543 Pearl-street, New York. Order respectfully solicited. 199-1y

PROSPECTUS OF THE INDEPENDENT, FOR 1853.

CONDUCTED BY PASTORS OF CONGREGATIONAL CHURCHES.—In addition to the proper editorial corps, Rev. E. E. STORRS, Jr., Rev. GEO. B. CHEEVER, D.D. (C.), Rev. HENRY WARD BEECHER (*p.*), and Mrs. HARRIET E. BEECHER STOWE (H. E. B. S.), are stated contributors.

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All letters and communications, to insure attention, must be post-paid, and addressed (if for the Editors) to "Editors of *The Independent*, 24 Beekman street, New York." If on business, to "Publisher of *The Independent*, 24 Beekman-street, New York."

Any person wishing to subscribe, will please inclose in an envelope, two dollars, with his name and address, and direct the same to the Publisher as above, adding a three-cents postage stamp. All the money sent by mail may be considered at our risk.

THE INDEPENDENT has been established four years, and its subscription list was never so large as at present, and is daily increasing. The best correspondents are engaged for it, at home and abroad, who will keep its readers constantly informed on matters of interest from the four quarters of the globe. In addition to the usual arrangement, interesting letters will be received weekly from Mr. THOMPSON, who intends to travel in the East as far as Persia. Mrs. STOWE has promised frequent communications for the coming year.

The editors and proprietors will spare no pains or expense to make this journal second to none, as a religious and family paper.

The new volume commences Jan. 1, 1853. Subscriptions may be now forwarded to commence with the year.

The paper will be sent free in exchange for one year to any newspaper or monthly periodical that will publish this Prospectus, or give a commendatory editorial notice, or pay $1. 209-tf

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